

The IMPROVEMENT ERA

MAY 1956



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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

PLUTO INSTEAD of being the ninth planet "in reality is only one of Neptune's satellites or moons, which broke away untold millions of years ago," according to Dr. Gerald P. Kuiper of Yerkes Observatory. He reasons from the small size of Pluto, its eccentric orbit, and its comparatively slow rotation.

A STUDY of the homing tendency of the shad fish along the Atlantic coast has found that tagged shad do return to the scene of their nativity. The young shad spend the first several months of their existence in fresh or brackish water, feeding and growing, until in the fall they leave their river environment for the ocean. They stay in the ocean until maturity when they may migrate several hundred miles in the spring to their fresh water native stream to spawn.

THE HONEY-GUIDES, African birds related to the American woodpecker, guide men, baboons, and rats (honey badgers) to the nest of wild honeybees. A recent Smithsonian Institution bulletin describes how, when the bird is ready to begin guiding, it goes to the person repeating a series of churring notes until the person gets near the bird. Then it moves to another tree in the direction of the bee nest. This keeps up until the vicinity of the bee nest is reached, and then the bird is silent. After the hive has been opened, and the person has left with the honey, the honey-guide feeds on the bits of comb left strewn about. It is believed that the bird has a peculiar ability to digest the wax.

IT HAS BEEN estimated that of the five million people in the United States who could benefit by wearing hearing aids, about one and a half million wear them. The substitution of transistors for electron tubes in hearing aids has made possible greatly reduced size (though at much higher cost). One new hearing aid is self-contained and is placed in and behind the hearer's ear. Two companies are building hearing aids into spectacle frames. One company builds binaural hearing glasses with the microphone at each temple having a complete hearing aid.

MAY 1956



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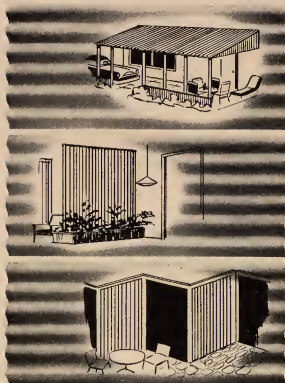
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Mr. Hoover's Proposal of An Executive Vice President for the United States

by Dr. G. Homer Durham

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THE PRESIDENCY of the United States is undergoing an important change. Surrounded by new institutional machinery since 1939 ("The Executive Office of The President"), the pressure of events, foreign and domestic, is tending to "split" this "atom." New importance has also emerged for the elected vice presidency. But after two commissions known by his name and following Mr. Eisenhower's heart attack, Herbert Hoover, in December 1955, urged an addition to the constitutional, political vice presidency—that Congress by statute create an additional administrative Vice President or Vice Presidents. James F. Byrnes under Franklin D. Roosevelt, John Steelman under Harry Truman, and Sherman Adams as assistant to the President under Eisenhower, have demonstrated aspects of this position. The position now held by Richard M. Nixon cannot be used in the same way.

The Hoover suggestion requires application to the complicated machinery of the presidential office already in existence. The following is only the most general elaboration of what could be done. It is offered as a conversation piece in the current discussion.

An additional or Executive Vice President, to be appointed by the President, could be created by Act of Congress. The post will be onerous. It should pay a salary comparable to its importance, including expenses. It should be situated in the executive office of the President, parallel to the "White House Office" (which is headed by the assistant to the President [AP]). The Executive Vice President, like the assistant, would report directly to the President. Whereas the assistant lacks direct operating responsibilities for the government itself, the Executive Vice President would be a top operating executive in charge of certain line departments. The Constitution and statutes would mark the correct distinction between the EVP (statutory) and the VP (constitutional).

The Constitution makes the President commander-in-chief of the armed forces and director of foreign relations. Thus the reconstituted presidential system should have the Secretary of Defense and the Secretary of State report directly to the President. Because of inescapable relations with fiscal policy, the Secretary of the Treasury would also

report directly to the President. The President would thus accept direct administrative responsibility for the three most fateful areas of administrative policy and decision-making: defense, foreign affairs, and finance. These three great departments are also the oldest. In terms of history and the personality of their heads, they are also most intimately connected with the presidency. Thus, in the Eisenhower group, Secretaries Humphrey, Dulles, and Wilson would retain their intimate and necessary relationships with the President. The Attorney General's office could be divorced from the Department of Justice and added to the executive office of the

President as his trusted legal advisory body. Administrative agencies are creatures of congressional action. So, in creating the EVP there is no barrier to a statutory provision stating that the President, by executive order, may direct the remaining Cabinet agencies, as he may determine, to report and be directly responsible for their administrative performance, to the President, *through the office of the Executive Vice President.* The secretaries of agriculture, commerce, labor, interior, justice (headed by a secretary as distinguished from the Attorney General), health, education, and welfare, and the postmaster-general could report to the President through the EVP. Other agencies could be redistributed in terms of the same general considerations.

Instead of ninety-odd agencies reporting directly to the President, the President would then be freed for the fateful questions of defense, foreign policy, and finance. His hold on domestic policies would be firm, through the influence of these areas (especially fiscal policy), and through the EVP. The President's immediate span of attention and responsibility would thus center about the following:

The President

1. The assistant to the President and the executive office of the President (including the White House Office, Bureau of the Budget, National Security Council, Attorney General, etc.)
2. The Secretary of the Treasury
3. The Secretary of State
4. The Secretary of Defense
5. The Executive Vice President

(Continued on page 345)

THE IMPROVEMENT ERA

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1



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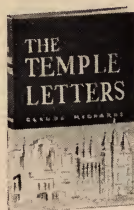
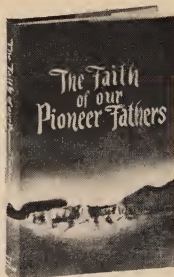
dents of the Church; a biographical sketch of all the prophets of the LDS Church; and a special article on the Articles of Faith entitled, "We Believe" by President David O. McKay.

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2 Faith of Our Pioneer Fathers

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Twenty-two faith-promoting experiences in the lives of early L.D.S. Church leaders are related in this colorful book. There are also twenty-two illustrations that offer added interest. Some of the stories are familiar. Other stories are refreshingly new, never having been related before in print. \$3.00



3 The Temple Letters

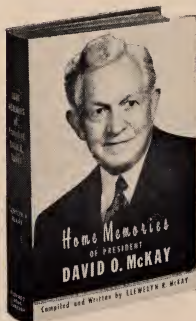
CLAUDE RICHARDS

A sound and authoritative history is given on the importance of Temple Work in this volume. The information includes quotations from General Authorities from the beginning to the present time, as well as from other prominent LDS leaders. This book will stimulate interest in Temple Work and Genealogical Research. \$2.75

4 Home Memories of President David O. McKay

Compiled and written by
LEWELYN R. MCKAY

President McKay's colorful home life in Huntsville, his years of experience as a teacher of youth, his world tour with Hugh J. Cannon, and his religious and personal associations are all described in a highly interesting manner in this book. Also included are some of the poems President McKay has written, tributes paid to him, and selections from his talks and writings. \$3.75



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"The Voice of the Church"

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The Cover

An Aztec Indian stands on one section of the Temple of Quetzalcoatl at Teotihuacan, Mexico. The Pyramid of the Sun is in the distance. The full-color photograph is the work of Otto Done. (See page 324ff.)

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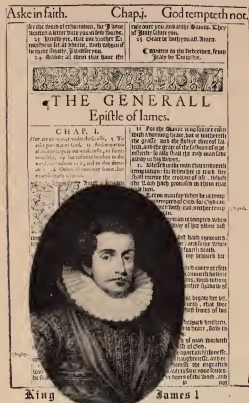
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Richard F. North



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Joseph F. Catmull

YMMIA
General Board
Members
Appointed

THREE new appointments to the general board of the Young Men's Mutual Improvement Association have been announced. They are Richard F. North, Clark P. Russell, and Joseph F. Catmull.

ELDER NORTH was the tournament director for the recently completed all-Church M Men basketball games. From 1952 to 1956 he was activity assistant superintendent in the YMMIA of the East Mill Creek (Salt Lake City) Stake. Before that he served as MIA superintendent of Evergreen Ward in that stake. He has served the Church athletic program in both divisions 9 and 11. He was a member of the all-Church honorary basketball team at the conclusion of the M Men tournament in 1947. At that time he was a member of the Salt Lake City Twenty-seventh Ward's team. He was active in scouting as a young man. He is a veteran of World War II and a graduate of the University of Utah. His wife is the former Betty Jane Tannlund and the couple have two sons and a daughter. His original assignment with the general board will be to the athletic committee.

ELDER RUSSELL has been active in MIA work for a score of years, having begun as a Scout. His first stake assignment was district commissioner of Scouting in Emigration

(Concluded on page 352)

THE IMPROVEMENT ERA



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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

February 1956

26 ELDER Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Arcata Branch, Northern California Mission.

President S. Dilworth Young of the First Council of the Seventy dedicated the chapel of the San Carlos and Redwood City wards, Palo Alto (California) Stake.

Covina Stake, 226th now functioning in the Church, was organized with President Elden L. Ord and his counselors, Elders Keith R. Oakes and Emerson L. Crawley sustained as its presidency. The stake was formerly a part of Pasadena (California) Stake. The stake has a membership of approximately 5200, in the following wards: North El Monte, El Monte, Baldwin Park, West Covina, Covina, and Glendora. Sustained as the presidency of the Pasadena Stake were President Howard W. Hunter and his counselors Elders J. Talmage Jones and Richard S. Summerhays. Elder Jones was President Hunter's second counselor in the old presidency. His first counselor, Elder A. Kay Berry, was released. Pasadena Stake, with a membership of approximately 4200, is made up of East Pasadena, Pasadena, South Pasadena, Las Flores, West Arcadia, Arcadia, and Monrovia wards. Elders George Q. Morris of the Council of the Twelve and Elder ElRay L. Christensen, Assistant to the Council of the Twelve were in charge of this organization.

President Benjamin W. Wilkerson sustained as president of South Carolina Stake, succeeding President William Wallace McBride, with whom he served as first counselor. President Wilkerson's counselors are Elder Earl M. Voyles, who was President McBride's second counselor, and Elder Keith A. Jensen.

27 THE FIRST four games of the 1956 M Men basketball tournament began. Games were played at George Albert Smith field house of Brigham Young University. Scores in today's games: Grove 55, Rexburg Sixth 44; Haven 63, Oakley 59; Wilmington 52, Minersville 42; Plain City 87, Logan Third 45.

28 SCORES in today's games of the M Men basketball tournament were: Mesa Tenth 59, Granger Second 43; Arbor 55, North Morgan 33; Garland Second 45, Mar Vista 39; Merced 34,

Smoot 32; Tooele First 49, Westwood Second 42; Salt Lake City Thirty-first 61, Tabor 50; Pocatello Twentieth 63, Pacific Grove 44; Murray Ninth 54, Portland Sixth 46; Grayson 56, Hyrum Third 37; Tucson Institute 69, Ogden Fourth 52; Sugar City 56, Myton 46; Plain City 51, American Fork Sixth 40; Wilson 57, Annabella 36.

29 SCORES in today's M Men basketball tournament were: *Championship bracket*: Mesa Tenth 50, Arbor 33; Wilson 57, Wilmington 56; Grove 69, Haven 45; Plain City 64, Sugar City 43; Grayson 64, Tucson Institute 44; Pocatello Twentieth 59, Murray Ninth 51; Garland Second 50, Merced 46; Tooele First 49, Salt Lake City Thirty-first 47. *Consolation bracket*: Annabella 43, Minersville 42; Mar Vista 67, Smoot 58; Ogden Fourth 70, Hyrum Third 54; Pacific Grove 49, Portland Sixth 45; Tabor 48, Westwood Second 46; Rexburg Sixth 49, Oakley First 43; Myton 77, American Fork Sixth 60.

March 1956

1 SCORES in today's M Men basketball tournament were: *Championship bracket*: Plain City 66, Grayson 49; Mesa Tenth 48, Garland Second 46 (double overtime); Tooele First 51, Pocatello Twentieth 34; Grove 49, Wilson 46. *Consolation bracket*: Rexburg Sixth 53, Annabella 45; Granger Second 63, Mar Vista 37; Ogden Fourth 63, Myton 57; Tabor 48, Pacific Grove 43; Tucson Institute 63, Sugar City 46; Salt Lake City Thirty-first 66, Murray Ninth 59; Arbor 41, Merced 40; Wilmington 72, Haven 55.

2 SCORES in today's M Men basketball tournament were: *Championship bracket*: Grove 59, Mesa Tenth 57 (overtime); Plain City 58, Tooele First 39. *Consolation bracket*: Grayson 68, Pocatello Twentieth 64; Ogden Fourth 52, Tabor 39; Garland Second 69, Wilson 66; Granger Second 58, Rexburg Sixth 42; Tucson Institute 58, Salt Lake City Thirty-first 50; Wilmington 55, Arbor 43.

3 THE APPOINTMENTS of Elders Richard F. North, Clark P. Russell, and Joseph F. Catmull to the general board of the Young Men's Mutual Improvement Association was announced.

Scores of the final games of the thirty-fourth annual M Men basketball tournament were: Grove 45, Plain City 44

(first and second); Mesa Tenth 61, Tooele First 48 (third and seventh); Garland Second 63, Grayson 58, (overtime game, fourth and eighth); Tucson Institute 54, Wilmington 51 (fifth and ninth); Granger Second 50, Ogden Fourth 48 (sixth [consolation] and tenth). Garland Second Ward was awarded the sportsmanship trophy. The following all-star team was chosen: Wendell Hess, Garland Second; Doug Beck, Grove; Paul Smith, Granger Second; Bert Cook, Plain City; Bob Oates, Mesa Tenth; Gove Allen, Tucson Institute; Harold Christensen, Merced; Larry Maxwell, Wilson; Richard Perkins, Grayson; Malcolm Beck, Grove. The outstanding player award went to Doug Beck of Grove Ward. Verl F. Scott, business manager of THE IMPROVEMENT ERA, presented Larry Maxwell of Wilson Ward, Wells (Salt Lake City) Stake with a copy of the book *Gospel Ideals*, personally autographed by President David O. McKay. Elder Maxwell, who has recently been called on a mission, was judged the winner of an essay contest on "What the Church Athletic Program Means to Me."

4 ELDER El Ray L. Christensen, Assistant to the Council of the Twelve, dedicated the chapel of the Glendora Ward, Pasadena (California) Stake.

10 THE FIRST PRESIDENCY announced the appointment of Elder Joseph Taylor Bentley to be president of a new mission soon to be established in Mexico. President Bentley is not new to Mexico, having served in several Church and business capacities in that country. At the time of this appointment he was a member of the presidency of Brigham Young University Stake. He has served as a member of the presidency of the Roosevelt Stake, and as a member of the high council and later as president of the high priests' quorum in the Big Cottonwood Stake, and as a member of the East Sharon Stake high council. Sister Bentley and the three youngest of their six children will accompany him to this new field of labor.

11 PRESIDENT David O. McKay dedicated the Los Angeles Temple. Two dedicatory sessions were held today. As all members of the General Authorities were in Los Angeles to attend the dedication of the temple, nineteen stakes held their quarterly conference without an "official visitor."

THE IMPROVEMENT ERA

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Hay or row crops . . . green or cured . . . windrowed or standing—you field-chop *any* forage crop with the new Minneapolis-Moline Foragers! You choose direct-cut, row-crop or pick-up headers, PTO or engine-driven models. You get big-capacity chopping to lengths from $\frac{3}{4}$ " to 3" without leaf loss or stem shattering. Ask your MM Dealer for *all* the facts on MM Foragers. He'll show you unbeatable performance!

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For your own hay loft, on custom jobs for your neighbors, this powerful MM Bale-O-Matic pays you a harvest bonus. You bale from windrow or stack, make firm, square-cornered bales sliced in layers for easiest feeding. Wire-tied under compression, the bales can't come loose . . . meet every requirement for shipping or resale. No wire clippings, no light spots. MM's exclusive bale-trip mechanism gives you 30- to 45-inch bales. For extra hay season profits, ask your MM Dealer to show you the one-and-only MM Bale-O-Matic!

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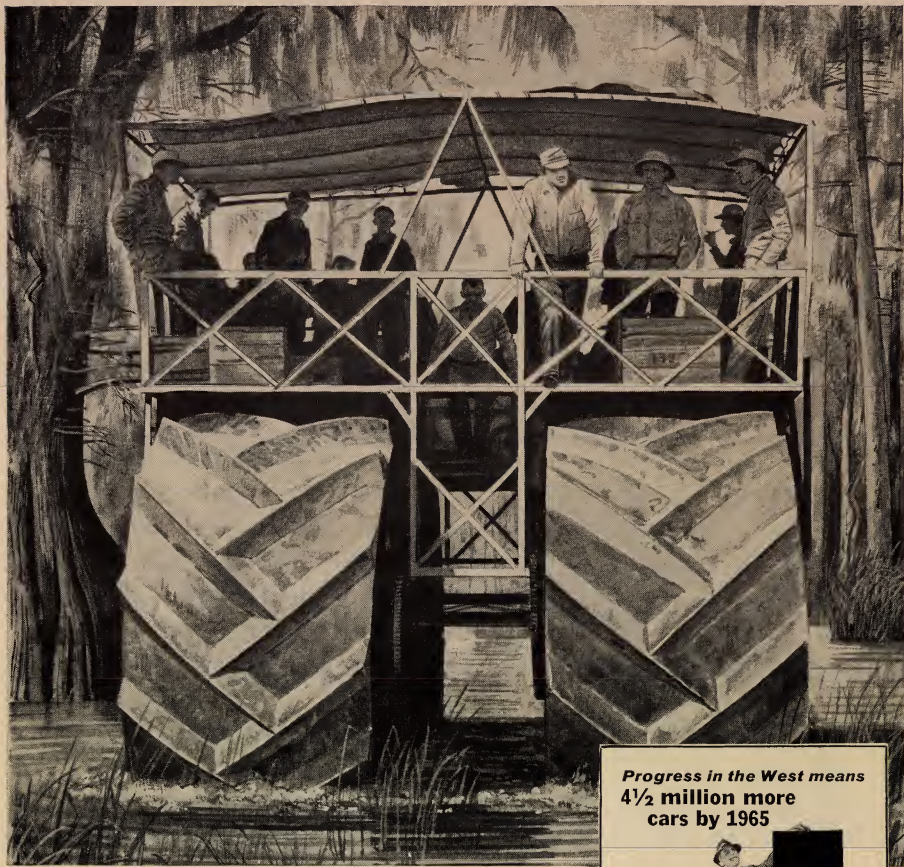


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4½ million more
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—Photograph by Kaufmann and Fabry

Beauty

by Zara Sabin

*B*EAUTY—I looked on it today
in an aged woman's face.
Lines of patience carved their way
mouthward, with a trace
of wistful yearning, and a touch
of tenderness. Her smile
was sudden sunlight—surely such
as angels wear the while
they sing God's praise. No petulance
nor petty thought was mirrored
there. The calmness of her glance
expressed the life she led.

*O*nly an artist of rare skill could trace
the time-etched wisdom on a mother's face.



MAN PLANTS AN ORCHARD

By Mary Gustafson

WALNUT trees,
Orange and apple trees,
Lemon and almond trees,
Green in second year of growth
Where once was meadow space.

Water is bucketed into the heat of day
To wilting growth.

Grass is dug with tenderness
To growing height
And bloom.

Redwoods surround this spot
Contrasting with the littleness of trees
That fruit—
Surround with shade of centuries
That never once gave food
For man or bird—

Surround and wait
Until the fruiting trees die out
Beyond the littleness of man
Who planted dreams.

THERE WILL BE THIS HILL

By Elaine V. Emans

ALL of life long, there will be this sweep-
ing hill,
Green with its May, we climbed this morn-
ing early.
There will be the same hush preluding the
trill
Of the wee bright-eyed bird that comes back
yearly.
There will be this looking down on the
waking
River below us—all of my days there will
be
This utter peace in watching the dawn
breaking
In fragile loveliness, and I shall see
Forever a dreamful smile upon your face.
All of life long I shall remember this place.

GLEANER

By C. Middleton

I AM a-Gleaner;
I walk each day with Ruth
And reap in the sun.

I look up to God
And breathe a prayer of thanks
For the good clean earth.

At my side there stands
Heart to heart—soul to soul—
My eternal mate.

I reach out my hand
To touch my gift of God,
My gift supreme—my child.

This is joy fulfilled—
God, earth, my child, and love;
I have gleaned my share.

YOUNG SUMMER

By Helen Reed Moffitt

WITH INSPIRED grace she wears the wind
In wise but youthful way;
With tenderness she spreads soft blue rain
On grass and growing hay;
Rich gold she gleams from warming sun
To nourish greening things;
More pure and white her fresh breath
Makes, a dusty seagull wings,

In summer's youth her beauty reigns,
So gentle are her ways;
New song she gives to human voice,
New light to darkened days;
Her wild flowers blossom to the sun
With colors rich imbued,
She holds my hand in hers—
I stand with faith renewed.



—Photograph by Elden Beck

DESERT MANNA

By Maude Rubin

GREEN PRAIRIES now burn white as sifted
chalk;
Bright berries shrivel on a dwindling vine;
Heat-blighted kernels burst on rattling stalk
As desert takes the fields. The browning
pine

Sows redolent needles on the sun-baked hill
And valley river's pebbled throat is parched,
Its song is silent. War and famine fill
This once-blessed earth. Death stalks each
cedar-arched

And narrow trail as Eutaw wars with Eutaw.
From battle's frenzy, late repentance comes
With healing prayer. Hate-frozen harmonies
thaw

To moving music. The song of honey
hums!

Where scorching wind once seared each
barren slope

White flames of sego lilies light new hope!

Note: The sego lily, Utah's state flower, has an edible root. According to legend, the Eutaw Indians warred among themselves and with neighboring tribes until the Great Spirit sent a drought in punishment. Death and famine took the land. Finally the braves repented, prayed for forgiveness. Rain came, bringing the white sego lilies, saving the tribes from starvation.

A MOTHER'S THOUGHT AT EVENING

By Jane Merchant

NIGHT HAS spread blankets of clouds all
over the sky,
Except for a bare place there at the edge
of the hill.
I hope she will remember to tuck it in
Or the edge of the sky is likely to suffer a
chill.

COMPENSATION

By Helen Mitchell

LIFE can be rich through grief and pain.
Though great the loss, yet greater gain
Is ours when, after night is done,
We face the splendor of the dawn.

Lord, give us faith to look and see
The heights above Gethsemane,
To catch the gleam from shining years
Beyond this heartache, through these tears,

And give us steadfast, hopeful eyes
To penetrate grief's dark disguise—
A grim, unlovely thing? Ah, no,
But soil from which the roses grow.

DOMESTIC TRIUMPH

By Margaret Goff Clark

I USED to wonder how a mother went
Day in, day out, without a cent to spare,
And often not enough to buy the bare
Necessities, to dread the day the rent
Is due. When any minor accident,
A cup and saucer broken, or a tear
In Sunday trousers, shoes that need repair,
Could mean calamity made imminent.

But I have seen a woman make the best
Of such a life and in a gracious way.
It took untiring work of hands and head.
By making over, making do, she dressed
Her children and herself in style. Some say
She practised miracles with daily bread.

SEAGULLS

By Patricia Duff McGinley

THE SEAGULLS stand along the beach,
Fat, respectable, together,
Like portly clumbers there, and each
Has some pronouncement on the weather.

But instantly a footstep's heard,
The club disperses in its fright.
The stuffed shirts vanish, and each bird
Becomes a gliding poem of flight.

MEMORIAL

By Catherine E. Berry

HERE on this windswept hill
A few white crosses stand;
Fall gently springtime rains,
For this is sacred land.

Above them birds still sing;
Starlight and dawn appear;
Tread lightly you who pay
Tribute to them this year.

They gave so much, these lads;
They were so young to die;
We must keep faith with them,
Hold freedom's torch on high.

THE IMPROVEMENT ERA



A Tribute to Mothers

by President David O. McKay

MOTHERHOOD IS THE one thing in all the world which most truly exemplifies the God-given virtues of creating and sacrificing. Though it carries the woman close to the brink of death, motherhood also leads her into the very realms of the fountains of life and makes her co-partner with the Creator in bestowing upon eternal spirits mortal life. Artists may make new visions real; poets express thoughts never known before or dress old ones in a more becoming garb; engineers may transform deserts into bounteous fields and fill them with prosperous towns and thriving villages; scientists may discover new elements and by various combinations thereof create means contributive either to progress or destruction—all these are in a measure revealers of unknown things; but the mother who, in compliance with eternal law, brings into the world an immortal spirit occupies first rank in the realm of creation.

Motherhood is the greatest potential influence for good or ill in human life. The mother's image is the first that stamps itself on the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss the first realization of affection; her sympathy and tenderness the first assurance that there is love in the world. True, there comes a time when the father takes his place as exemplar, and here in the life of the growing boy, and, in the latter's budding ambition to develop manly traits, he outwardly seems to turn from the more gentle and tender virtues engendered by his mother. Yet that ever-directing and restraining influence implanted during the first years of his childhood lingers with him and permeates his thoughts and memory as distinctly as perfume clings to each particular flower. In more than one instance in the life of fiery youth this lingering influence has proved a safeguard in the hour of temptation.

If every mother could exert that influence upon her sons and daughters, we would have little cause

or need for our guardians of the peace. Here is an influence greater in its restraining power than the threat of the laws of the land, ostracism of society, or the fear of violating a command of God! In a moment of youthful recklessness the youth might defy one or all of these forces and do what his hot blood bade, but at the critical moment the flash of a mother's confiding trust, the realization of her sorrow if he fails to be true to it have given him power to refrain from an indulgence which might blight his entire career.

Motherhood is just another name for sacrifice. From the moment the wee, helpless babe is laid on the pillow beside her, she daily, hourly, gives of her life to her loved one. It has been aptly said that babes draw strength at first from her bosom but always from her heart. All through the years of babyhood, childhood, and youth, aye, even after her girls themselves become mothers and her sons become fathers, she tenderly, lovingly sacrifices for them her time, her comfort, her pleasures, her needed rest and recreation, and, if necessary, health and life itself? No language can express the power and beauty and heroism of a mother's love.

It is such a woman who shapes the career of husband, son, or brother. It has been well said that a man succeeds and reaps the honor of public applause when in truth a quiet little woman has made it possible—has by her tact and encouragement held him to his best, has had faith in him when his own faith has languished, has cheered him with unfailing assurance.

Fortunate the man who may go to his mother, at pleasure, and share her joy in reminiscence or again receive her blessing in reality. Thrice fortunate the boy whose loving mother's companionship is a daily guide and inspiration! Thrice blessed that girl in whose life radiates constantly the pure, self-sacrificing influence of a loving mother!

The Editor's Page

The Doctrine of Blood Atonement

Question: "Will you kindly explain the meaning of the doctrine of blood atonement and the stand of the Church in relation to capital punishment."

Answer: The doctrine of blood atonement has reference to the great sacrifice made by Jesus Christ in the shedding of his blood upon the cross. Through that sacrifice the power of death was destroyed, and all mankind receive the blessing of restoration to immortality that they can die no more. When Adam was placed in the Garden of Eden he was immortal and could have lived forever; likewise all things that had been created as well as Adam and Eve "... must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end."¹ Had that kind of existence continued, Adam and Eve could not have fulfilled the first great commandment given them in the garden—to multiply and fill the earth with their posterity,² and the great plan of salvation voted upon and accepted in the world of spirits, before the earth was formed, would have failed.³

When in the garden Adam and Eve were granted the privilege of partaking of the fruit of all the trees except the fruit of the tree of the knowledge of good and evil. They were instructed that if they ate of that tree they should surely die, and their state of immortality would come to an end, and the mortal existence would be ushered in with all its pains, sorrows, sins and pleasures, which we find in the earth today; and they would be forced to live by the sweat of the face. Moreover, this death would bring, not only the separation of spirit and body, but also banishment from the presence of God which is the second death. This commandment they broke, and the fall was introduced bringing blood as the life-giving substance to their mortal bodies, which previously were quickened by spirit. It is difficult to imagine a worse fate than this which befell Adam and Eve and which was inherited by all mankind. Jacob, son of Lehi, has painted this awful picture in these vivid words:

"O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

"And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself, yea, to that being

who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness."⁴

It was never intended that this terrible fate should be the end of man. He was not sent to this earth to pass through mortal probation to suffer the ills of the flesh, be tempted, tried, and then consigned to eternal damnation, losing his physical body which was given him as the tabernacle for his eternal spirit, and to be joined to that spirit through all eternity. Justice demanded that this broken law, which deprived him of this eternal existence, must be repaired; mercy also was equally as insistent that this restoration should be made. The fall of Adam and Eve was foreknown, and preparation for this restoration had been made long before they had been placed on this earth. In the grand council held in heaven, Jesus Christ voluntarily accepted the mission of Redeemer, to come in the due time of the Father and make the sacrifice that would bring to pass this restoration through the shedding of his blood. He is spoken of in the scriptures as the "Lamb slain from the foundation of the world."⁵ Adam was also chosen in this same council to fulfil his part as the progenitor of the human race. When he came to fulfil his part of the plan, all his former knowledge was taken from him. He had forgotten that he was Michael the archangel, holding great authority in the pre-existence. When the truth was fully revealed to Adam and Eve, and they learned that Jesus Christ had been chosen to be their Redeemer, and also of their posterity, they rejoiced, and Eve said: "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient."⁶

The atonement of our Savior is twofold in its benefits to mankind through the shedding of his blood. First, all mankind are redeemed from death and will receive the resurrection. This is the free gift of God. Second, it gives to all those who will repent of all their sins, redemption from their sins if they will accept and obey his gospel and endure to the end.

Here is a quotation from Elder Orson Pratt:

"Unconditional redemption is universal. It takes within its scope all mankind; it is as unlimited as the fall; it redeems men from all its effects; it restores to them their bodies. . . .

"The children of Adam had no agency in the transgression of their first parents, and therefore they are not required to exercise any agency in their redemption from its penalty: They are redeemed from it without

¹2 Nephi 2:22.

²Gen. 1:28. ² Nephi 2:23-25.

³Moses 4:1-4. Abraham 3:22-28.

⁴2 Nephi 9:8-9.

⁵Rev. 13:8. ¹ Peter 1:19-20.

⁶Moses 5:11.

faith, repentance, baptism, or any other act, either of mind or body.

"Conditional redemption is also universal in its nature; it is offered to all, but not received by all; it is a universal gift, though not universally accepted: Its benefits can be obtained only through faith, repentance, baptism, the laying on of hands, and obedience to all other requirements of the gospel.

"Unconditional redemption is a gift forced upon mankind which they cannot reject, though they were disposed. Not so with conditional redemption; it can be received or rejected according to the will of the creature.

"Redemption from the original sin is without faith or works: redemption from our own sins is given through faith and works. Both are gifts of free grace; but while one is a gift forced upon us unconditionally, the other is a gift merely offered to us conditionally. The reception of the one is compulsory; the reception of the other is voluntary. Man cannot, by any possible act, prevent his redemption from the fall; but he can utterly refuse and prevent his redemption from the penalty of his own sins."⁷

Paul also taught this doctrine. He said to the Corinthian members of the Church:

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive."⁸

The best authority that we have on the effects of the atonement reaching all mankind is Jesus Christ himself. To the Jews he said, when speaking of his missions:

"... The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself:

"And hath given him authority to execute judgment also, because he is the Son of man.

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice.

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."⁹

Of this universal resurrection through the atonement of Jesus Christ, all the ancient prophets have spoken. In the Book of Mormon we find one of the clearest utterances on this subject by Amulek, when preaching to the people of Ammonihah:

"Therefore the wicked remain as though there had been no redemption made except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

"Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death.

"The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and

we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

"Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but everything shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

"Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided thus the whole becoming spiritual and immortal, that they can no more see corruption."¹⁰

Jesus is the only Person born into this world that ever had the power to lay down his life and take it again. He said:

"I am the good shepherd, and know my sheep, and am known of mine.

"As the Father knoweth me even so know I the Father: and I lay down my life for the sheep.

"And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

"Therefore doth my Father love me, because I lay down my life that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father."¹¹

Again he said:

"For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."¹²

Jesus had the power to lay down his life and take it again because he is the Only Begotten Son of God in the flesh, and from his Eternal Father he obtained life including the power over death. From his mother, a descendant of Adam, he obtained his blood and the power to die. It was essential that the mortal blood, with the seeds of death, should be given back, and that could only be accomplished by an infinite atonement. By infinite atonement we mean an atonement made by one who was infinite or eternal. Therefore it had to be by a Son begotten by the Father; and to accomplish this end Jesus Christ was born into the world.

Our Savior could not have atoned for Adam's transgression or redeemed mankind from death, except by the shedding of his blood. Neither could we, the children of Adam, be redeemed except through the blood of Jesus Christ. This is clearly stated in the blessing of the Sacrament and many other passages of scripture. Justice would have demanded that the atonement for "original sin," that of Adam, should have been atoned for by

(Concluded on following page)

⁷Millennial Star, 12:69.

⁸1 Cor. 15:19-22.

⁹John 5:28-29.

MAY 1956

¹⁰Alma 11:41-45.

¹¹John 10:14-18.

¹²Ibid., 5:20-21.

THE DOCTRINE OF BLOOD ATONEMENT

(Concluded from preceding page)

Adam, and that the individual sins of each of us should be atoned for by our own blood; but to take Adam's blood or our blood as a sacrifice would have been futile. We still would have remained subject to death as we have no power to redeem ourselves. Therefore Jesus volunteered to redeem us because he was not under the curse.

Paul has said, writing to the Hebrews: "And almost all things are by the law purged with blood; and without shedding of blood is no remission."¹³ All the sacrifices of old, from the days of Adam to the atonement of Jesus Christ by blood were in the similitude of and a reminder of the great sacrifice, and pointed forward to its fulfilment by Jesus upon the cross.

The Lord instructed Israel that they were not to eat blood:

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people.

"For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh the atonement for the soul.

"Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

"And whatsoever man there be of the children of Israel among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

"For it is the life of the flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat of the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."¹⁴

CAPITAL PUNISHMENT

It has been the law of the Lord from the beginning that "... flesh with the life thereof, which is the blood thereof, shall ye not eat.

"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."¹⁵ Moreover, Moses reiterated this commandment to Israel as the Lord commanded him, and it has never by divine decree been revoked. The Nephites taught and practised it. (2 Nephi 9:35; Alma 42:19.) In this, the last dispensation, the Lord has confirmed this penalty upon those who deliberately kill.

President Charles W. Penrose, speaking of capital punishment, has said: "This divine law for shedding the blood of a murderer has never been repealed. It is a law given by the Almighty and not abrogated in the Christian faith. It stands on record for all time—that a murderer shall have his blood shed. He that commits

murder must be slain. 'Whoso sheddeth man's blood, by man shall his blood be shed.' I know there are some benevolent and philanthropic people in these times who think that capital punishment ought to be abolished. Yet I think the Lord knows better than they. The law he ordained will have the best results to mankind in general."¹⁶

President Penrose then continues and says:

"Well, is there any other sin that a man may commit which is worthy of death? I think there is. I will refer you to one in the Book of Leviticus, 20th chapter and 10th verse.

"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death."

"That was the law of God in the days of Moses. It was the law of God previous to the days of Moses, as you will find by reference to the Book of Genesis. It has been the law of God from the beginning. Some people have an idea that Jesus did away with that law, and they bring up the case of the woman that had been taken in transgression. The object of the Pharisees in bringing the woman to the Savior was that they might catch him in some way. You will find by reading the history of Jesus Christ's ministry on the earth that it was then as it is today—snares are all the time being laid to catch the servants of God. They tried to entrap him in many ways, but he was able to meet them with the wisdom of the Great God; for the Spirit of God was given to him without measure. The woman they brought to him was taken in this great transgression. The Pharisees knew the law of Moses was that she should be put to death. They inquired what Jesus had to say. He stooped down and thought a little while, then wrote with his finger on the ground and exclaimed: 'Let him that is without sin cast the first stone.' * * * Did Jesus say the law ought not to be inflicted? No, He asked: 'Woman, where are thine accusers?' They were gone. 'Neither do I accuse thee.' It must be remembered that there must be accusers as well as judges. Jesus set a pattern which judges in these times would do well to follow. He did not act as an attorney for the prosecution or as a witness against the accused as well as a judge to pronounce the sentence."¹⁷

* * * * *

"And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

"And, again, I say, Thou shalt not kill; but he that killeth shall die."¹⁸

Is it the prerogative of the Church to inflict the punishment? No! The Lord has given commandment that all offenses worthy of death shall be handled by the courts of the land as declared in the Doctrine and Covenants, "And it shall come to pass, that if any persons among you shall kill they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land." Section 42:79.

¹³Heb. 9:22.

¹⁴Lev. 17:10-14.

¹⁵Gen. 9:4-6.

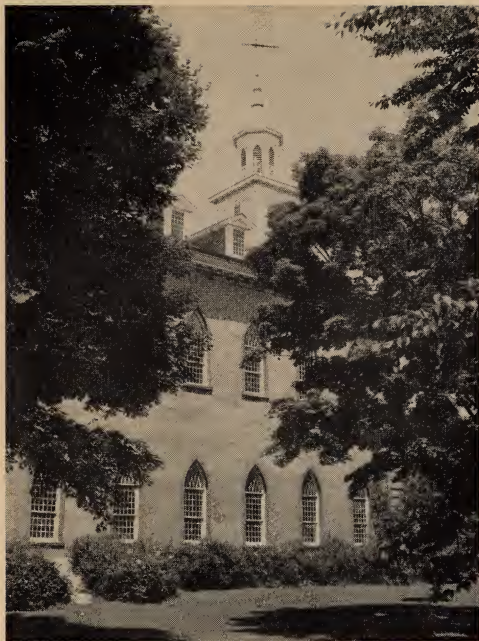
¹⁶Blood Atonement, Charles W. Penrose, pages 25-26.

¹⁷Ibid., pages 26-27.

¹⁸D & C 42:18-19.

HYRUM'S PROPHECY

by Ardel Ricks



The Kirtland Temple. A view of the south side before the plaster was removed.

THE PROPHET JOSEPH SMITH recorded in his journal, October 1841, extracts from a letter written by his brother Hyrum to the Kirtland Saints. It is a remarkable but little-known prophecy.

All the Saints that dwell in that land are commanded to come away . . . "Thus saith the Lord"; therefore pay out no moneys, nor properties for houses, nor lands in that country, for if you do you will lose them, for the time shall come, that you shall not possess them in peace, but shall be scourged

with a sore scourge; yet your children may possess them, but not until many years shall pass away; . . . and then I will send forth and build up Kirtland, and it shall be polished and refined according to my word. . . .*

Hyrum's prophecy was in harmony with a revelation received by Joseph Smith a few months earlier in which William Law was instructed not to move his family back to Kirtland; " . . . nevertheless, I, the Lord, will

*Numbers refer to bibliography at the end of article.

build up Kirtland, but I, the Lord, have a scourge prepared for the inhabitants thereof." (D & C 124:83.)

Those who ignored this warning met with hardships and apostasy until the Church completely disappeared from the area. Today the Saints have returned. They have been welcomed by the community, and they have built a new edifice to the Lord.

The restored gospel of Jesus Christ was brought to Ohio in October 1830, about eleven years prior to Hyrum's prophecy. It was brought by Parley P. Pratt, Oliver Cowdery, and Peter Whitmer. They were on their way to the western borders of the United States as missionaries to the Lamanites. Kirtland was at that time a prospering village of slightly over one thousand, nearly as large as Cleveland or Youngstown were then. In the area the elders found a people receptive to the gospel, a number of whom had been under the religious tutelage of a Campbellite minister named Sidney Rigdon.

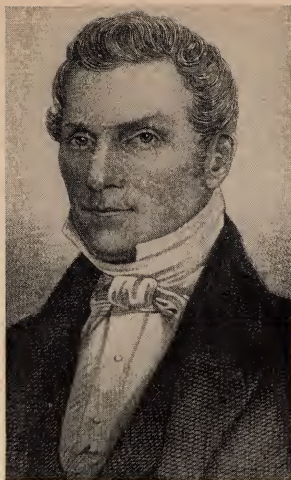
Sidney Rigdon accepted the gospel in Mentor, near Kirtland, bringing with him about twenty members of the Church over which he presided. Many of the early leaders of the Church were baptized at that time in Kirtland, including Edward Partridge, Frederick G. Williams, Isaac Morley, John Murdock, Newel K. Whitney, and Lyman Wight.

(Continued on following page)

These pictures were taken at the time

the original plaster was being removed from the exterior of the Kirtland Temple. An attempt was made to duplicate the original plaster by using glass in the plaster when Sandstone was used by the pioneers in the building.





Hyrum Smith, second Patriarch to the Church and brother of the Prophet Joseph.

Hyrum's Prophecy

(Continued from preceding page)

In January, nine months after the initial organization of the Church, Joseph Smith moved to Kirtland, Ohio, in accordance with divine direction. By then there were about one hundred members in the vicinity. Soon afterwards new converts were arriving by the hundreds. From the first the Saints were given to understand that Kirtland was not to be the principal gathering place. Within six months they learned that the New Jerusalem was to be built in Missouri. In view of this knowledge, why did they not all move immediately to Jackson County, Missouri? Many

did, but others were instructed by revelation to remain in Kirtland until a vital work had been accomplished. An allusion to this is found in the Doctrine and Covenants

... I, the Lord, will to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some.

And after that day, I, the Lord, will not hold any guilty that shall go with an open heart up to the land of Zion. . . . (Italics author's.) (D & C 64:21-22.)

In a revelation dated June 1, 1833, the Lord revealed that one of the principal reasons why he had commanded the Saints to tarry in Kirtland was to build a temple in which " . . . I design to endow those whom I have chosen with power from on high." (*Ibid.*, 95:8.)

Building the temple was a fantastically difficult job. They had to cut their own stone, plane their own lumber, weave their own curtains, and carry out nearly every task in converting raw materials into a structure of great beauty. Only the glass for the windows was imported. The story is well-known that the women of the Church contributed of their scarce dishes and other crockery to have it broken up and mixed in the plaster so that the temple would sparkle in the sun. Many of the Saints gave all they possessed in money, even mortgaging their homes and lands. At times the temple construction had to be guarded night and day from enemies.

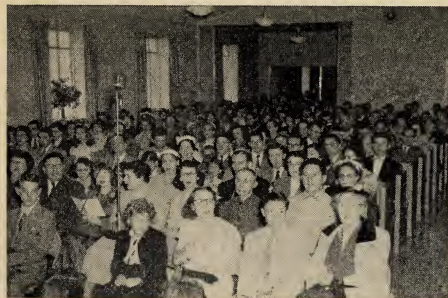
Joseph Smith and his family underwent great privations and persecutions during this period. While living at the home of John Johnson in Hiram (about thirty miles south of Kirtland) the Prophet and Sidney Rigdon were seized by a mob in the middle of the night and tarred and

feathered. They were beaten viciously, and one man fell upon Joseph and scratched his entire body. A few years later the Prophet still suffered from an injury to his side received in that mobbing. The Prophet and his wife Emma, had adopted twins who were ill with the measles at the time of the mobbing. As a consequence of exposure to the cold winter air through open doors and broken windows, one of the twins died, apparently of pneumonia. Sidney Rigdon was dragged by his feet in the mobbing incident and suffered severe head injuries from the gravel and frozen ground. He was delirious for several days.

While the trials were great, the blessings were among the most thrilling in the history of the Saints. There were many instances of healings by the power of God. Perhaps none is more impressive than the miraculous cure of the paralyzed arm of Mrs. John Johnson. The miracle was performed in the presence of two ministers, her husband, her physician, and others. According to one non-Mormon writer, the Prophet "held her palsied hand in his, and in a commanding, and solemn tone, said: 'Woman, in the name of the Lord Jesus Christ, I command thee to be whole.' Then he turned abruptly and in silence left the room. Mrs. Johnson moved her arm and found it full of life and subject to her control. Until the day of her death fifteen years afterward, she had the same use of it as she had of her left arm."² The account of this occurrence "authenticated by unquestionable testimony and reliable authority" is given in at least two histories by non-Mormon writers.

The Aaronic and Melchizedek priesthoods of the Church were restored in 1829. The Church was or-

Interior of the Cleveland Branch chapel with part of congregation attending the dedicatory services.



Cleveland Branch Chapel dedicated by President David O. McKay May 2, 1954.



ganized at Fayette, New York, with Joseph Smith as First Elder and Oliver Cowdery as Second Elder. But it was at Amherst, Ohio, near Kirtland, that the Prophet was first sustained as President of the high priesthood, and prophet and seer. The first priesthood quorums were also organized here in, and in the vicinity of, Kirtland, including the First Presidency, Quorum of the Twelve Apostles, First Quorum of the Seventies, bishoprics, quorums of high priests, seventies, elders, priests, teachers, and deacons. The Kirtland Stake—the first stake of the latter-day kingdom—was formed here by revelation, and the first high council was established. The Kirtland period was also the most prolific in the doctrinal development of the Church, exclusive of the coming forth of the Book of Mormon. At least sixty-two revelations, or nearly half of those published in the Doctrine and Covenants, were received in this area. Some of the important matters dealt with in these revelations are the following:

- Law of consecration
- Three degrees of glory
- Prediction of the Civil War
- Word of Wisdom
- Revelation on priesthood
- The restoration of the keys of the gathering of Israel
- The restoration of the keys of the sealing ordinances for the living and the dead

In addition, the book of Abraham was translated during this period, and considerable attention was given to a revision of the Bible through divine inspiration.

Most glorious of all the spiritual blessings of the Kirtland period and perhaps in the entire history of the Latter-day Saints were the events surrounding the dedication of the Kirtland Temple on March 27, 1836. The day was truly a day of Pentecost as the "chosen ones" were endowed with power from on high. In the words of an eyewitness, Eliza R. Snow,

The ceremonies of that dedication may be rehearsed, but no mortal language can describe the heavenly manifestations of that memorable day. Angels appeared to some, while a sense of divine presence was realized by all present, and each heart was filled with "joy inexpressible and full of glory."³⁰

The period of five years in which the Lord willed "to retain a strong hold in the land of Kirtland" came to an end. Now the adversary seemingly

President David O. McKay at the dedication of the Cleveland Branch chapel.



ingly redoubled his efforts, and a number of those in high places in the Church apostatized. It is well to note that perhaps his most effective weapon was the spirit of wild financial speculation that seized many, bringing an aftermath of mental depression and bitter accusation. By the close of the year 1837 the fury of mob opposition inspired by apostates forced the Prophet, Sidney Rigdon, and Brigham Young to move to Missouri. In July 1838 over five hundred of the Saints moved in one group.

For some time the main body of the Church, then in Missouri, was subjected to mob persecution. The arrival of the Kirtland Saints en masse aggravated the situation in the eyes of those with the mob spirit. They goaded Governor L. W. Boggs to issue his infamous order that "The Mormons must be exterminated or driven from the state. . . ." The Church members were soon obliged to flee to Illinois leaving much of their property as spoils to their oppressors. Many were destitute. Illness and death depressed the spirits of the Saints. Even so, they set out to build Nauvoo, "The Beautiful," and another temple to the Lord on the site of old Commerce.

Such was the situation when a letter was received from Kirtland which indicated a desire of the members remaining there to take certain measures to build up that stake. This was discussed with the presiding

brethren in Hyrum Smith's office and resulted in the prophecy quoted. It was signed by Hyrum Smith as "Patriarch for the whole Church."

Let us now examine the evidence pertaining to the fulfillment of the first part of this prophecy.

. . . therefore pay out no moneys, nor properties for houses, nor lands in that country, for if you do you will lose them, for you shall not possess them in peace, but shall be scourged with a sore scourge. . .

We do not know what reception Hyrum's prophecy received in Kirtland at first, but only a short time later the members there had reason to give it sober thought. On the afternoon of February 4, 1842, a tornado swept out of the heavens and pointed a finger at Kirtland and neighboring townships. Houses and barns were demolished. In Kirtland one child was reported killed, and the Presbyterian church was blown down. Accompanied by rain, hail, "vivid flashes of lightning, and severe claps of thunder," it must have been a fearsome sight. "In some places the timber was completely leveled with the ground, and even apple trees, some that had weathered the storms of many years, were torn up by the roots. . . ."³¹

Shortly thereafter, Apostle Lyman Wight visited Kirtland on a mission to reclaim as many as possible of the members who had hitherto ignored counsel. Many listened, and he re-

(Continued on page 340)



Facsimile No. 1 from the Book of Abraham in the Pearl of Great Price.

iv EGYPT REVISITED

THIS BUSINESS of running from castle to castle for week-end visits is certainly in the heroic tradition," Blank observed.

"That was recognized long ago," said Schwulst; "the first Egyptologist called the system feudal. Even in its details it seems to come right out of Homer.⁵⁴ There is the same tremendous feasting on bread, beer, and quivering chimes of beef 'Arise, O N., be seated before a thousand loaves, a thousand mugs of beer; the roast . . . from the slaughtering-bench, the *rth*-bread from the broad hall . . . Thou art come . . . among spirits mighty in his domains, protected by the Ennead in the house of the great prince.'" (Pyr. 214b-215b.)

"Positively Germanic," Professor F. murmured, "even including the holy Nine."

"And notice that the menu is identical with that found according to Chadwick in all his epic societies," Blank added, "regardless of differences of climate and geography."

"Here is another," said Schwulst. "' . . . great lord of food in Heliopolis, mayest thou give bread to N., beer to N. . . . refresh the slaughtering-

bench of N.' (Pyr. 695b-ff.) And this: 'O W^r-ka-f, cup-bearer of Horus, chief of the dining-pavilion (or tent) of Re, chef (or cook) to Ptah, give generously to N.; N. eats as much as thou givest, a generous portion of his meat!' (Pyr. 560a-c; 566a-c.) Even so would a Medieval baron instruct his seneschal to regale a noble guest? Hospitality is the first law of any heroic society. What could be more Homeric, for example, than the greeting of the noble traveler at the palace porch by a princess of the house, who sees to it that the proper jars of bath water are provided for the weary guest? Or the way in which that guest, after being bathed and perfumed, is clothed in a fine garment and seated in a place of honor? (Pyr. 1180b-1182d.) Or the way he is formally received in the great hall: the big double doors swing open to the honored visitor and all the household—especially the young ladies, who seem, as in Homer, to be a traditional greeting committee—utter formal but cheery greetings of 'Come in peace,' while the lady of the house comes forward smiling and takes both his hands or leads him on her arm into the room (Pyr. 1343c-1345f), or else the great lord himself 'takes hold

There Were Jaredites

by Dr. Hugh Nibley

BRIGHAM YOUNG UNIVERSITY

of thine arm, after Seker, chief of the Pdw-sh, has purified thee, and conducts thee to thy throne.' (Pyr. 1472a-1477d; 654a-657c; 1291a-1293a; 1279 d-e, etc.). As the formal act of acceptance into the family, the guest is 'raised up' and told to sit and eat." (Pyr. 1356a-1357b.)

"Right out of the seventh book of the *Odyssey*!" cried F. with delight.

"And the sixth of the *Iliad*," Blank appended. "Do you remember where Glaucus and Diomedes tell how their ancestors used to visit each other's castles, and recall the story of Bellerophon's romantic wanderings? Do we have anything in Egypt like the system of feudal alliances described in the Bellerophon story, Professor Schwulst?"

"Indeed we do," the other replied. "The whole society is a system of such alliances between great houses—personal and family ties. A network of busy messengers carrying invitations, letters of recommendation, complaints, and felicitations, keeps the great houses in constant touch with each other. All important people are bound by ties of blood and spend a good deal of time paying formal visits to one another's places. In this aristocratic circle one must be accepted; one cannot force or bribe one's way into a great house: 'Disown

THE IMPROVEMENT ERA

not N., O god; for thou knowest him and he knows thee. . . . N. is not come of himself. It is a messenger who has come to him (with an invitation) . . . the palace of the Great cannot ward him off. . . . Behold, therefore, N. has attained the heights of heaven.' (Pyr. 327a-ff.) Here the social pattern is transferred to heavenly realms, but everywhere the earthly counterpart shows through:⁵⁵ "The messengers of thy father are come for thee . . . go thy course, purify thyself . . . that thou mayest be at the side of the god; that thou mayest leave thy house to thy son. . . ." (Pyr. 136b-ff.) To be accepted is to be a full-fledged member of the household: 'Horus has grown fond of thee; he cannot part from thee . . . thou hast united thyself with those of his body (i.e., the family), they have loved thee. . . . Geb has noted thy character; he has put thee in thy place. Geb has brought to thee thy two sisters, to thy side. . . . Horus has caused the gods to unite with thee, to fraternize with thee in thy name of 'He of the two snw-t-palaces. . . .' (Pyr. 576c-577d.) To be identified with this or that palace is to be a made man, for you have the whole house to back you against your enemies (Pyr. 648d-650a); if you can call yourself 'one of the royal castle,' you can count on 'the children of Horus' to fight your battles. (Pyr. 640b; 643b-c; 651b-653d.) The head of the house orders his people to respect whom he respects: 'Children of Horus, put yourselves under this Osiris N., let there be none among you who shall

withdraw. Carry him.' (Pyr. 1338b-c.)"

"That 'withdrawing' business interests me," said Blank, thinking of many passages in *Ether*. ". . . is there evidence that people withdrew their support from a lord and went over to another?"

"Lots of it. Like all feudal societies, this one was chronically unstable; great houses bid competitively for followers and beg their people to stay with them." (Pyr. 645c-647d.) There is constant mention of broken allegiances and bloody feuding. Take this warning, for example: 'Any god who puts out his arm (menacingly) . . . when H. calls to thee on behalf of his person . . . he shall have no bread; he shall have no cake among his brothers, the gods; he shall send no message . . . the double doors shall not be opened for him. . . .' (Pyr. 484a-485c.) Note the feeling of tension and jealousy."

"A strange penalty," F. commented.

"It withholds the things that every gentleman desires: ' . . . cake, shade, baths, a leg of meat, and to have the earth hoed for him.' " (Pyr. 1322-3.)

"Just like Homer's Phaeacians!" Blank laughed. "The model citizens of the heroic age! They never farmed, either."

"There is farming going on all around, as in the heroic world everywhere, but important people take no part in it. The gentleman is depicted in his tomb as inspecting the activities of his field workers, but he never touches a tool.⁵⁶ On the other hand, he proudly takes the lead in the

hunt and the roundup. A noble wants a good word spoken to the king on his behalf 'to cause food to grow for his dining-pavilion on earth'—it is done for him, not by him. The king himself, on his endless progress, deigns to notice the harvest in passing, but he keeps moving: 'The earth has been hoed for thee, the *wdn.t* offering has been made for thee, as thou goest on thy way whereon the gods go, turn thou and see this offering. . . .' (Pyr. 817a-818a.)

"So the Egyptian lords behave as normal heroes."

"In every particular. The single combat figures conspicuously and, exactly as in other heroic societies, follows strict rules of chivalry. Every great chief must be ready at all times to defend his rank and his honor: 'He accepts ("takes on") his opponent and stands up, the great chief in his great kingdom,' to defend his claim to dominion (Pyr. 202a-203b); the challenger boasts of his superior skill in accepted epic style: 'He came against thee; he said he would kill thee. He has not killed thee; it is thou who wilt kill him. Thou holdest thine own against him, as the surviving bull of the wild bulls.' (Pyr. 944a-c.) In the correct epic tradition, when one hero is bested by another, his followers give up the fight: 'His followers have noticed thee how thy strength is greater than his so that they dare not resist thee.' (Pyr. 588b-c.) Actually the classic prototype of all heroic combats is Egyptian: the fight between the brothers Set and Osiris (or Horus in some versions) for the possession of the kingdom. Since liegeman and lord were bound by solemn oaths of mutual support, one combat leads to another: 'I have killed for thee him who killed thee as a wild bull,' boasts one hero, avenging his lord as Horus did his father Osiris. (Pyr. 1544b-ff.) 'Thoth has seized thine enemy for thee; so that he is beheaded with his followers; there is not one whom he has spared.' (Pyr. 635c-d.) You can see how these oaths and alliances lead to wars of extermination: 'Horus has caused Thoth to bring thine enemy to thee; he has placed thee upon his back, so that he dare not resist thee. Sit down on him . . . for thou art mightier than he; do evil to him. . . .' (Pyr. 651b-ff.) It is not a pretty picture, but it is a convincing one."



Facsimile No. 3 from the Book of Abraham in the Pearl of Great Price.

There Were Jaredites

(Continued from preceding page)

"And a very Jareditish one," said Blank, "but didn't king-worship put Pharaoh above the storm, so to speak?"

"Far from it! From the earliest times the king had to share his power with others, both because they wanted it and because he needed their help in the administration of far-flung domains. Recently Professor Helck has called attention in the very earliest monument of Egyptian writing, the famous palette of Narmer, to a figure wearing among other things a garment of skins, the unmistakable badge, according to Helck, of royal priesthood and authority; since this person is not the king, it is argued, he is one to whom royal authority has been delegated. In the beginning, Dr. Helck says, '... only the King may give orders, by virtue of his power to rule all things as the highest *Weltgott*,' that is, he alone holds all priesthood and kingship. Therefore, anyone to whom his power was loaned enjoyed unique authority, 'mightier than other princes,' and all through the old kingdom the great lords strove to acquire that power for themselves."⁵⁷

"How could they get it?" Blank asked.

"Through a peculiar ordinance which is the subject of Helck's remarkable study, called '*Rp't* on the Throne of Geb.'"

"The study or the ordinance?"

"Both. Geb 'represents the primal ancestor from whom the King receives his testament,' and from whom all authority is ultimately derived, while '*Rp't* designates the son of the King who receives his father's testament as successor to his throne and who seizes the rule.' In prehistoric tradition Horus is the *Rp't* of Osiris, and in the earliest times of all Geb himself was the *Rp't* of Atum.⁵⁸ But this was not originally a father-son relationship, but rather an ordinance of adoption. Helck believes the title *Rp't* was at first the 'designation of the substitute king in the Sed-festival,' and from that at a later time 'was derived, apparently at the beginning of the third dynasty, the idea of the King's son as *Rp't*, who in particular assignments could give royal commands as the King's substitute (*Stellvertreter*).'"⁵⁹

"And where does the throne come in?"

"It is apparently by the act of sitting on the king's throne that one becomes a *Rp't*. According to a well-known formula, Osiris sets every man on the throne of his father exactly as his father Re set him on his paternal throne in the beginning.⁶⁰ Whoever sat on the throne of Geb became thereby the heir, representative, and embodiment of 'the fathers' or 'the ancestors.'⁶¹ The man who sits on the throne is identical with his predecessor and his successor—not symbolically but actually." (Pyr. 757-764.)

"Then really there is no succession at all," said F. puzzled.

"This business of identity is hard for us to understand, but it was basic with the Egyptians. In the *Book of the Dead* the deceased who has his resurrection assured becomes thereby not merely like Osiris he is Osiris. In the case of *Rp't* on the throne, for example, that person 'cannot possibly be portrayed,' according to Helck, because the only person who can possibly sit on the throne is the king himself, therefore 'in his place the King himself must be depicted, who of course mounts the throne as his own successor.'⁶² So really you were not far wrong when you said there was no succession at all in our sense of the word: the *Rp't* is the king's self; anybody else would be a usurper. There is one thing that bothers Helck a good deal, and that is that the *Rp't* authority seems to come strictly through the female line. He finds it hard to believe that Pharaoh should always have had his authority through women, and yet there is no evidence that it was otherwise."⁶³

"Wasn't it the title of *nebtj*, 'The Two Ladies' that gave the king his authority after all?" asked Blank.

"Yes, that was his indispensable title to rule. According to Gardiner that title 'displays the king as identified in his own person with the two principal goddesses of the period immediately preceding Dyn. I. . . .'⁶⁴ Though the *Rp't* was a man, the office itself was the 'Ibis-power' which belongs strictly to women."⁶⁵

"I find this most significant," said Mr. Blank. "How would you represent Pharaoh allowing someone else to sit on his throne and enjoy his authority after the manner of Geb?"

"One might answer that from a number of coronation scenes. Bon-

net's article on Egyptian coronations says that the king is depicted 'sometimes standing, sometimes sitting on the throne, sometimes kneeling before it.'⁶⁶ Lepsius has a beautiful reproduction of the newly crowned Pharaoh seated on a throne immediately below that of Atum and identical with it.⁶⁷ In many ways the artists have succeeded in conveying with clarity and majesty the idea of the identity of the king on his throne with the god on his. 'Thou doest what Osiris does,' says a Pyramid text, 'because thou art he who is on his throne.'⁶⁸

"Here is a picture," said Blank, producing with considerable nervousness a battered Pearl of Great Price opened to Facsimile No. 3 in the book of Abraham, "which some claim to represent a man who is not Pharaoh that makes him a *Rp't*, I suppose—sitting on the royal throne 'by politeness of the king,' and bearing the emblems of royal authority. Pharaoh and his son, the rightful *Rp't*, are standing by and instructing one of their princely subjects to show obeisance to the man on the throne."

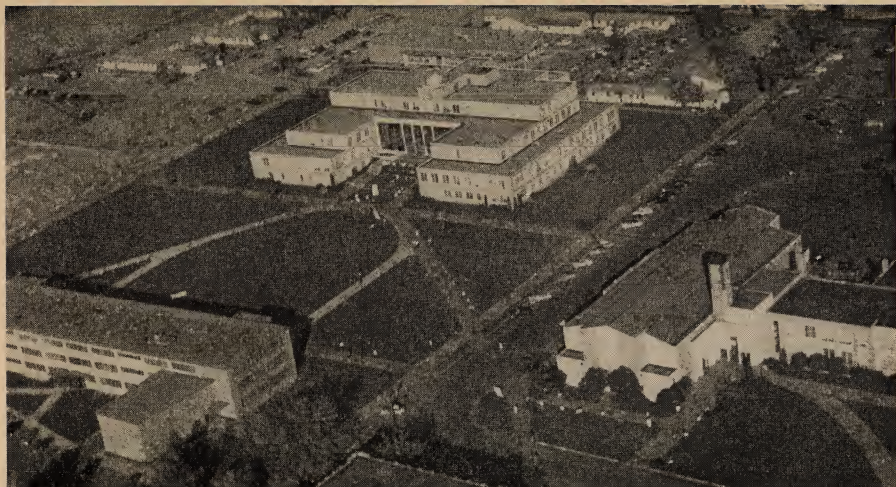
Schwulst took the picture and looked at it hard. "He is wearing the Atet crown," he said, "the oldest and holiest of Pharaoh's many crowns.⁶⁹ The two big feathers on it are emblems of spirit and truth, the symbols of Shu, the oldest and most 'spiritual' of the gods, and of Maat, who is truth itself.⁷⁰ The Heqat-sceptre he is holding is indeed 'the scepter of justice and judgment,' that Osiris must always hold when he sits in judgment. The throne itself is strictly in order, and so is the lotus flower before the throne, signifying, as it often does, that this takes place in Egypt.⁷¹ Is this a recent explanation?"

"It is a century and a quarter old," said Blank.

"It is rather quaint," Professor F. commented. "Any fool can see, for example, that the figures called Pharaoh and his son are women."

"Yes," Mr. Blank countered, "a myopic moron could see that, and that is why it is so remarkable. It is plainly intentional: when a Pharaoh dressed like a woman and had himself depicted as one 'he by his woman's body honored his god, the mother who had brought forth all the universe.'⁷² A Roman emperor adopting Egyptian customs had him-

(Continued on page 334)
THE IMPROVEMENT ERA



View of the Brigham Young University campus from the air.



Dr. Ernest L. Wilkinson,
Administrator of Board of
Education and President of
Brigham Young University.

THE STORY OF BYU LEADERSHIP WEEK

by Richard Hirtzel

OVER THIRTY FOUR MILLION adults in the United States are taking some kind of organized course of study—mostly of a technical, vocational or recreational nature—in their spare time.*

Farmers, teachers, businessmen, professional people, homemakers, and parents by the thousands are knocking on the doors of universities and colleges. What they want are the values found in a liberal education.

But this tremendous surge does more than provide these values. It thunders out the great truth, that the process of learning is lifelong and bears witness of the value and place of the liberal arts in training leaders for responsibility in a great democratic country.

The university sponsored by the Latter-day Saint Church lifted the values of a liberal education out of the talking stage thirty-four years ago with an action program of adult education.

The Prophet Joseph Smith believed that mature Latter-day Saints should also be schooled in the arts and sciences as well as being skilled in the performance of their assignments within the Church.

It was with these thoughts and concepts in mind that President Franklin S. Harris in the first year of his administration as president of Brigham Young University began considering holding an annual Church Leadership Week at the University—a program to bring to the “Y” in reunion old friends and acquaintances, former missionaries who served and

labored together, Saints from the many stakes, in an atmosphere of love and fellowship, and to give those in attendance spiritual as well as academic stimulation and training, and a taste of the offerings of the university.

On December 9, 1921, President Harris submitted to the executive committee of the Board of Trustees of the university the plan for the first Leadership Week, to be held January 23-28, 1922 in the winter, so that those from the rural areas might better avail themselves of the opportunity when the farms least needed attending.

Lowry Nelson, first director of the extension division, was designated to formulate the program with the assistance of the general committee for

*Annual Report 1954-55, *The Fund For Adult Education*, p. 9.
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The Story of BYU Leadership Week

(Continued from preceding page)

Leadership Week. The committee consisted of Harrison R. Merrill, E. L. Roberts, William H. Boyle, H. M. Woodward, and Ethel Carter. A wide variety of departments was organized, both in Church and academic pursuits, with the belief that the best Latter-day Saints are well-rounded ones. Scout and Bee Hive activities were supervised by Carl F. Eyring who has since had the posthumous honor of having the largest classroom building on campus named after him—the Eyring Center. Ernest Partridge was named to head the genealogy and temple work sessions; J. W. Robinson, the Sunday School; and Benjamin F. Cummings, the MIA training. Among the other divisions

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Dr. Franklin S. Harris (left), who initiated the Leadership Week program, and Dr. Lowry Nelson who directed the first Leadership Week.



Some of the Leadership Week workers in 1928, left to right, first row: Laval S. Morris, Lowry Nelson, Thomas L. Martin, T. Earl Pardoe, A. N. Merrill, and George H. Brimhall. Second row: Murray O. Hayes, Thomas C. Romney, William J. Snow, Elsie C. Carroll, John C. Swenson. Third row, Edgar M. Jensen, George H. Hansen, Vasco M. Tanner, M. Wilford Paulsen, T. Lynn Smith, Clawson Y. Cannon, Harrison R. Merrill. Fourth row: Wm. H. Boyle, Donald P. Lloyd.



Current co-ordinators of Leadership Week, Dr. Harold Glen Clark, right, and Dr. Lynn M. Hilton.



Leadership Week workers for 1956, left to right, first row: W. Cleon Skousen, Ross T. Christensen, Lynn M. Hilton, Mary A. Krider, Mrs. J. Orval Ellsworth, Mrs. Ernest L. Wilkinson, Evelyn Cozzens, Lula Clegg, Wetzel O. Whitaker, Ariel L. Williams. Second row: Albert L. Fisher, Gladys Doughty, Blaine Porter, Harvey L. Taylor, Howard T. Reid, Lt. Col. Rulon Blake, Hattie Knight, Loree Brown, Norman Gulbrandsen, Reed H. Bradford, J. Orval Ellsworth, Wells Cloward, Clarence Tyndall. Third row: Royal Stone, B. West Belnap, Leonard Christensen, A. John Clark, Harold Glen Clark, Neil McKnight, Ernest Reimschuessel, Ellis T. Rasmussen, Robert Hellewell, Francis Boyer, Ed. Butterworth, Orrin H. Jackson, Harold R. Clark, Dick Hales, J. Roman Andrus, Max Rogers.

AS JED THOUGHT of his home and his mother and brothers and sisters, a surge of homesickness swept over him. Why not go to San Francisco and take a ship for home? He dwelt on this idea lovingly. He could see in his mind his mother's anxious face suddenly transfigured with joy as he entered the room without warning. She had probably given him up for dead by now. He would surprise her! Then he remembered his last difficulties with ships. These were very recent, harsh memories, and he could not quite bring himself to seek that method of travel to get home.

On the other hand, here were his friends—Standage, Cox, and other members of the Battalion—with whom he worked and slept and ate. Each man was a close companion; each man treating him well and with respect. He would stay with Standage! Standage had offered him provisions and a horse on which to ride. He would go to the Rocky Mountains and see what these Mormons were like!

He sought Standage. "I've made up my mind," he said. "I think I'll go with you, and I'll do my best to help."

"You can be a great deal of help, and we'll all be glad to have you go. We'll have to arrange to get provisions and see that our horses are shod. We have to get pack saddles and pack equipment, we need enough blankets to keep us warm, and cooking utensils. I'll get you a good gun and buy a supply of lead and a mold to run the bullets, and some powder so you can shoot game and protect yourself."

The next two weeks were full of activity for Jed Colby. Under Standage's guidance he was able to prepare for the trip.

One morning in the spring, with the mocking birds making happy music in the oak trees, Standage gave the command to mount. Jed threw his leg across the saddle, gathered up the reins, and clucked to his horse. The little cavalcade moved off through the valley toward the north.

High

Adventure

and a young man's conversion

by President S. Dilworth Young
OF THE FIRST COUNCIL OF THE SEVENTY

PART VII

Sometimes Jed rode along with Standage up the dim trails toward the mountains. Other times he rode with Cox at the rear and helped keep the horses from straying. At all times he was happy because there was a good deal of freedom allowed in their travel. Night and morning prayers were said.

JED LUXURIATED in the joy of riding. When he had joined the Battalion in Santa Fe, his daily lot had been to harness himself to a rope and to pull wagons through sand, dust, and mud. Now he was riding a horse, temporarily his own, having no wagons to drag. He thought how different these men were from other men. He had seen them praying as they were grouped around their campfires and asking help of a Being to whom they seemed to feel very close. He wondered about many things. He spurred his horse and reached Standage and abruptly opened the conversation. "Standage, why do they call you men Mormons?"

"Well, rightly," said Standage, "our name is not 'Mormons.' Our true name is the Church of Jesus Christ of Latter-day Saints. And why are we called Mormons? I told you some time ago that Joseph Smith saw in a vision our Heavenly Father and his Son, Jesus Christ. Three years after that occurred, one night there came to Joseph Smith in a vision an angel who said his name was Moroni. He

said also that he had lived on the American continent and had been the record keeper or historian of an immense nation of people who had known Christ, and that his father had written a history of these people. After a period of preparation, lasting four years, Joseph Smith was given the plates by the angel and an instrument to help him translate them called the Urim and Thummim, used anciently to translate records and commune with God the Father. It consisted of two clear stones set in a bow and fastened to an ancient plate. Joseph Smith received these things and took them home. By the gift and the power of Almighty God, he dictated them to a man by the name of Oliver Cowdery, who became his chief assistant. When he finished dictating, he discovered that the name of the book, containing a history of the people on this land—the ancient people who became the Indians—was the Book of Mormon. The father of the angel was named Mormon, and it was he who had made the record.

"Joseph Smith published the book, and after that when anybody believed and accepted the Book of Mormon and joined the Church of Jesus Christ of Latter-day Saints, people called them Mormons. So we are called Mormons, but it is only a nickname. Would you like to read the Book of Mormon?"

Jed was curious to see this book that had been given to the Mormons by an angel, and he promptly said, "Yes."

"When I unload my pack tonight, I'll let you take my copy. I want to tell you, my boy, that it is a true story of the ancient American Indians, and if you will read it with a pure heart and ask God the Father to re-

SYNOPSIS

Young Jed Colby, shanghaied from London and taken to sea, lands near Galveston, Texas Republic, after his ship is lost in a storm. There he finds an army scouting party who befriend him and take him to Santa Fe. Meeting members of the Mormon Battalion there, he decides to travel farther west with them. Jed has seen some of the gospel principles in action. The Battalion enlistment is up, and Jed has been invited to visit his friends in the Rocky Mountains.

(Continued on following page)



Fort Sutter in 1846, from an oil painting by M. Valencia.

High Adventure

(Continued from preceding page)

veal to you its truth, he will show you it is true by his Holy Spirit. You will know it as you read it."

"Did the angel come to Joseph Smith more than that time?" said Jed.

"Yes," replied Standage, "he came once each year until the four years had passed. Then he came again after Joseph Smith had finished the translation of the record, and Joseph Smith gave the record back to the Angel Moroni. He told Joseph Smith that the time had come for the gospel to be restored and for the power of God to be manifested once more among men."

"Once more?" asked Jed. "Hasn't it always been manifested among men?"

"No," replied Standage, "it hasn't. Men have thought they had the true gospel, but they did not. There was a great apostatizing from the way of the Lord. About two hundred years after Christ's resurrection, nobody on earth had the right to preach the gospel. But men claimed they had the right, and so they preached what they thought was the gospel, and other men believed them, and so the churches of the day have been kept going through the years, but they did not have the right to say these things in behalf of Jesus Christ the Lord."

"Well, how are they wrong?" said Jed.

"Let me illustrate just one thing. Have you ever read the Bible?"

Jed said that he had, a little.

"Do you remember reading in 'Acts' that the Savior was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven?"

"Now in spite of the very plain statement of that particular scripture, the churches today say that Jesus was a manifestation. That is, he was an earthly appearance of God who has no body and no form and dwells everywhere and has all power, and yet one can't see him or see what he is like. The scriptures say that Jesus' body was resurrected from the tomb, and when he was resurrected he went into heaven, and they saw his body ascend to heaven. Later on, men said that Christ and the Father are the same great force, but do not have any form. That is only one example, Jed; there are a great many. Let me give you another one."

"Let me think about this one for awhile, Standage, before you give me any more," said Jed. "This is a new

thing for me, and I want to think about it. Ever since I was a small boy my mother has taught me that God and the Savior and the Holy Ghost are the same Being and one Person, and yet they fill the immensity of space and have no form.

"Quite awhile ago you told me that when your prophet—what's his name, Joseph Smith?—had a vision, and in this vision he saw the Father, the Everlasting Father, God the Father and his Son Jesus Christ, who were two persons in form like man, I did not know what to think. Now you are telling me that all the churches have taught the personality of the Father and Son wrong and that Joseph corrected them. I want to know more about it, but I want to think about this."

The afternoon wore on; the dust kicked up by the ponies' feet enveloped them in heavy clouds. The sun was sinking low in the west when Standage called a halt by a clear stream of water which flowed through a grove of immense oak trees. The surrounding territory all about them was free of vegetation except for an occasional grove of trees.

"We'll stop until dark," said Standage. "As soon as it gets dark, we'll move on for a mile so that the Indians will not be able to find us by the smell of our campfire. Let the ponies eat all they can while they are resting, for we will have to picket them when we get to the sleeping

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grounds. Jed, it's your turn to prepare supper."

Jed built a fire from the dried oak twigs lying on the ground and with his ax broke up some larger pieces. Then he took out the large frying pan and quickly made up a meal of salt pork and corn cakes. Hungrily the men devoured the food, their appetites making it taste extra good.

After the cleaning up had been finished, Standage motioned Jed to come where he was, lying under a tree reading his Bible. "Let's sit under this tree, Jed, and let me read to you what I was talking about this afternoon." Standage pointed to two books, the King James Bible and the Book of Mormon. "You put this Book of Mormon in your pack, and whenever you have time, you read it. It will do you good, and you will understand us better then."

DARKNESS fell on the camp.

"Put out the fire, Jed," said Standage.

Jed carried water in the camp bucket and doused the red embers. The men silently and quietly brought in the horses, each one saddled his own mount, and helped saddle and arrange the duffel packs on the pack animals. Then they all mounted, and with Standage in the lead and Cox bringing up the rear, they silently drifted away in the darkness. After a half-hour of travel, Standage said, "I guess this will do." They were on a little ridge overlooking a small valley.

"We will go down in the valley where we will not be silhouetted against the sky."

Into the little depression they rode. Standage called a halt. Each man unsaddled his horse without talking, and attached long picket ropes to the horses' necks. Then taking the horses out about forty yards from where they were standing, each man drove a peg in the ground and tied his animal securely with about fifty feet of rope on which to move and feed.

One of the men was appointed to stand guard for half the night. The remainder sought their blankets, and soon there was quiet over the camp as tired men slept a well-earned sleep.

THE LITTLE cavalcade of men including Jed Colby wound its way along the banks and through the trees of the American River.

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They had been told that Sutter was building a fort and a sawmill and was in need of men. The company of Mormon soldiers needed money to gain provisions to make the last long ride to the Rockies where they expected to meet their families. The news that they might obtain work was welcome indeed.

Now they were approaching the clearing which must be Sutter's Fort. There stood the log building freshly made, and a short distance away was a partly finished structure with a long ditch leading toward it.

They pulled up to the hitching rail, tied up their horses, and walked into the office or the fort. A tall, distinguished-looking man arose to meet them.

Standage put out his hand. "My name is Standage," he said. "I presume you are Mr. Sutter?"

"That's right," came the reply. "What can I do for you?"

"I understand that you are looking for men to help build your sawmill. We're heading east to the mountains, and we need some work to gain provisions. If you can give us work, we'll be glad to hire out to you."

"That I can, if you are good workmen."

"We are good workmen," said Standage.

"I'll hire you on one basis only," said Sutter. "If you work with me, you must agree to stay with me until the sawmill is finished and the mill is in operation."

"That we will," said Standage.

"Then it's a deal," said Sutter.

"When will you start?"

"Soon as we can put our gear away. Where do you want us to go?"

"There is a bunkhouse behind this building," said Sutter. "You may stay there."



Sutter's Mill, from an old print.

Sutter supplied them with axes and shovels, saws and planes, and showed them where to work. Soon they were merrily at it, sawing wood, hewing corners of logs to make tight joints for the building; some were digging in the millrace; and all were happy that they had found means to continue their journey.

SUTTER employed a large crew of men to work on his mill, and it looked as if the mill would be finished within a month or two. After they had been working at it for about a month, one afternoon Jed went to the mill office to draw provisions for the men. While he waited for Mr. Sutter to prepare the groceries, one of the men who had been working on the millrace entered. He had a wild gleam in his eye, and he carried in his hand a small buckskin sack.

"Could I have a word with you, Mr. Sutter?"

"Why, yes, Marshall."

With a dramatic gesture Marshall emptied his buckskin sack onto the counter. "What do you make of these, Mr. Sutter? It looks like gold to me. Can you tell gold?"

Sutter said, "It looks like gold to me, but I've seen fool's gold before, and I don't want to be deceived. Suppose we make a test."

He took a hammer and a flat piece of iron. He laid the piece of ore on the iron. With the hammer he struck several blows. The metal merely flattened out and got thinner the more he pounded.

"It's gold all right," said Sutter. "Where did you find it?"

"I was digging dirt out of the millrace, and there where the water had been running and washed all the loose mud out, in the clear gravel I saw this yellow gleam. I picked these pieces out of it."

"You could become rich, Marshall, and so could we all. Suppose you say nothing about it to the men until we find out how rich the finding is and where it came from."

"That's agreeable with me," said Marshall.

"We'll talk some more tomorrow," said Sutter.

But the word got out, and before morning the camp was ablaze with excitement. By noon not a man of the work crew remained with Sutter. All were busy packing to go out to pan gold.

(To be concluded)



She felt a sudden hollowness in her stomach. She was going to try to change thirty-five years of habits on Sunday.

cities. She had been looking forward to her retirement almost with the same longing that she looked toward her house after the long hot walk through the dusty town. She looked at herself in the mirror. It was not too dark to observe the thin, straight mouth, the long, thin upper lip, the cool light blue eyes. She examined herself with her habitual honesty—she did not want to teach a large class of ill-behaved, noisy, twelve-year-old boys in Sunday School.

SHE WENT out into the small, immaculate kitchen in the back of the house and took down one of her best china dessert dishes. She cut a slice of date nut bread and then poured cold lemonade from the refrigerator. She sat at the kitchen table chewing slowly, loving the tart sips of the lemonade. So many of the younger people made lemonade with too much sugar. But that wasn't as bad as those who used artificial flavoring. She disapproved of artificial punch. Nearly everywhere you went you were served that instead of delicious, health-giving fruit juices. She was deliberately encouraging her mind to wander, she reproved herself. She did not want to do any soul-examining this hot July night.

The night breeze rattled her window blind. This was part of the problem, but this was not the real problem. She remembered when her boy Ben had been nine and had come home from Sunday School fired with enthusiasm. "We have the most wonderful teacher in my new class, Mother! It's Sister Wilkins; only she says she wants all of us to call her Aunt Kate. We're going to have a real hayride party if we don't miss

Dubious Teacher

by Deane R. Sutherland

MRS. SHARP unlocked the front door to her small frame house with relief. It was hot summer, and she had been kept late after church talking to the bishop and the superintendent of the Sunday School. She could almost enjoy the cool rush of air from the shade-drawn rooms if that talk were not gnawing fretfully at the back of her mind.

Mary Sharp had been a widow for almost forty years. Thirty-five of those years she had spent teaching at Hamilton High School. She leaned toward the tall, thin mirror in the hall and slipped the hatpin out of the back of her hat. Her two sons and daughter had grown up in those years and finished college. Now they had families of their own in nearby

one Sunday School this month. Oh, Mother, she's really swell."

Mary Sharp's thoughts went back. She could picture the astonishment from anyone who had been in her classes over the past thirty-five years if she had suggested he call her Aunt Mary! She had to be honest—had she ever had a student who really—she paused in her mind before saying

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such a ridiculously sentimental thing—loved her? It was no use! Her relationships over the years had been impersonal and businesslike. They had had to be, she had discovered long ago, so that she might keep order. Without order there was chaos. And with chaos nothing was learned—no life was prepared to be met, no character was formed unless one learned discipline.

Of course she had told the bishop and the superintendent of the Sunday School that she would be happy to teach the class. She had mentioned certain misgivings about her adequacy, but Superintendent Black had patted her on the back (he hadn't been one of her boys) and said, "With your long experience as a teacher you'll have no trouble winning the hearts of this group of rambunctious boys. I'm sure you'll have no difficulty understanding them and loving them into the spirit to learn the gospel."

Mary Sharp closed her eyes to the night and tried to sleep. No, there was no question that Brother Black loved every member of his Sunday School. She could see it in his kindly face. But here was a new teaching assignment for her. She felt a moment's anxiety and uncertainty about the past thirty-five years. Perhaps she had failed after all. But her spirits lifted as she thought of her own children. Certainly they were upstanding, successful members of the Church. Not one of them had ever failed to do what was expected of him. She had loved them truly for all her strictness. And she could count substantial citizens among her students. But the uncertainty came back. She was sure no student had ever loved her or perhaps even liked her very much. There had been too much to do each day. Then how could she go on to this new kind of teaching—this Sunday School teaching. The feeling of certain failure tugged at her heart. Well, she would try it the Sunday School way. She would do her best; there was nothing else that she could do.

Mary Sharp spent the week making a flannel board and preparing her lesson. She planned her pictures carefully; she planned a panel discussion to bring emphasis that this problem was not only something that happened in Biblical times but was also a problem to be faced today. She relaxed only at Relief Society meeting

on Tuesday and forced her mind to forget the Sunday lesson. On Wednesday she had three letters. Both the boys' letters contained checks. There was no need for that, Sister Sharp shook her head. She would deposit them as usual at the bank, but her retirement was adequate for her needs. She had learned to live frugally over the years, and it was difficult to change now. She felt a sudden hollowness in her stomach. She was going to try to change thirty-five years of habits on Sunday.

Sunday blasted into Mary Sharp's bedroom with July ferocity. She shut her windows to the heat and prepared her grapefruit and milk for breakfast. Even without the occasional trembling of her hands, today would not be like any other day, she knew.

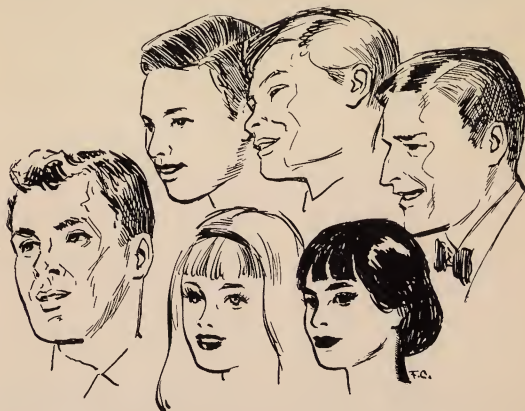
Sister Sharp took her place on the second row of her boys' class. She nodded her head and smiled brightly at the boys whose faces she recognized. There were nudging and whispering and giggling, but Sister Sharp kept her smile pinned brightly to her face as she nodded reprovingly at the boys as the organ music swelled in the chapel.

Classroom behavior was much

he hoped the boys would be on their best behavior. If this was their best, never in this world did Sister Sharp hope to see their worst. She forced the last ounce of sweetness she could muster in attempting to give the lesson. The roar became deafening. The one or two boys at the front who tried to listen were nudged or pushed from behind. There was no question of panel discussion. Sister Sharp talked bravely on, attempting to remind the boys where they were, using their first names warmly, treating them as friends. She dared ask them no more questions. They used each question not as an invitation to discussion, but as an invitation to show off a brand of humor that almost shattered Sister Sharp's forbearance and resolves. Would the bell never deliver her?

Superintendent Black was very apologetic after Sunday School. "The boys have become somewhat out of hand. The teachers have bribed them into coming, into taking part, and they act worse and worse." He sympathized with her, but there was no suggestion that he was going to release her from her position.

Sister Sharp walked home from Sunday School. She knew she had



worse than Sister Sharp had imagined. Spitballs whanged the row of pictures and loosened the Scotch tape. Sister Sharp cleared her throat and tried to smile her way into their hearts. Not yet could she admit defeat for the new character she had created for herself during the week.

Brother Black had escaped after the briefest of introductions. He had said

failed as a Sunday School teacher. Well, if she must go on in this call, she would have to go on under Mary Sharp's terms. She looked down the list of names she had copied from the roll. It would take her less than half an hour to memorize that list. She entered her house and unfastened her hat in front of the mirror. Her hair

(Continued on following page)

DUBIOUS TEACHER

(Continued from preceding page)

wisped wildly on the sides; there were shadows under her eyes. She went down on her knees. She had tried; she had tried to be a loving teacher. Now, she'd just have to be her old self, she knew. She felt a little more cheerful as she rose carefully and went to cook her small cutlet for lunch.

DURING THE SECOND week Sister Sharp made an alphabetical seating arrangement, leaving a chair vacant between two boys wherever she thought expedient. She didn't expect to have to use this seating arrangement more than a week or two at the most, but it would serve as a beginning. As she prepared her lesson, her old confidence and peace of mind returned.

She prepared her room as usual in advance, and she enjoyed the prayer meeting thoroughly. Then she took her position on the second row of her class. One little urchin had the audacity to bound up to Sister Sharp, "Did you come back to teach us again?" He shrank before the cold gaze of Sister Sharp and slid into the seat she indicated with pointed finger. The boys squirmed and nudged and giggled through the opening organ music as usual. But as soon as there was a lull in the music, Mrs. Sharp's voice, low but clear, cut through the chapel freezing each boy for a moment in his seat. "There will be no more noise from these two rows of boys during the opening exercises." The superintendent waited for a moment to collect his astonished thoughts; then he opened the Sunday School.

The boys were directed to their new seats as they entered the classroom. Mary's voice was quiet, but she was positive no one would dispute its authority. Just once she had to wait for a boy to thrash about and stumble and giggle. Sister Sharp waited while the giggle grew hollow and died away altogether before her ice-blue eyes. "You will sit here, Justin." The steel thread in Mary Sharp's voice was not to be ignored.

The lesson was almost completely developed before an eye dropped from Mary Sharp's face. By that time she had already started the question and discussion period. She knew boys and did not press her luck. The two boys who had tried to listen the week be-

fore were adroitly used to lead the discussion. The pictures and flannel board emphasized her points, but she let the panel discussion questions go until such a time as the class became a unity.

Three minutes before the bell, Mary Sharp laid down the rules for deportment to and from class. The two most reliable boys were given the position of leader. There were to be no obvious signs of jubilation as the bell announced the end of the class period.

"Well, now," Brother Black managed an uncertain smile that was meant to be hearty, "things go a little better for you today? Well, that's fine. Of course, boys should enjoy Sunday School, shouldn't they?"

"Yes, they should," Mary Sharp remarked dryly.

The attendance in Sister Sharp's class dropped sharply and then gradually climbed back to normal. There was not the slightest indication that she would relent in any detail her insistence on perfect order in class, and gradually the boys began to listen to the lessons. She was able to bring in men whose priesthood the boys respected and who Mary Sharp thought could present parts of lessons in a cogent way. The class paid respectful attention, and she kept them so busy the time never seemed long enough. She was a good teacher in that she knew just how long one activity would engage the interests of every boy, and she let the class move accordingly.

As the weeks passed by, an occasional little boy would linger briefly by Mary Sharp's side after class and murmur, "I really learned a lot today," or, "I really like this Sunday School class."

To these comments Sister Sharp merely nodded or answered dryly, "Well, I'm glad that you do." Her manner invited no further confidence or comment. But the boys kept coming to class, and finally the class began to grow somewhat.

AT CHRISTMAS time there were the usual two or three cards in her mail from members of the class whose mothers insisted they send cards to all their teachers. She celebrated Christmas with her children and her families. "Her children loved her," thought Mary Sharp, "and if her

students had always thought of her as some kind of granite pillar, it could not be helped." She would stay with the Sunday School class only until summer, a year that would be, and then she would ask to be released. She was too old to teach.

As spring broke the snow into rivers of slush, she thought more about resigning. It would be only fair to give the superintendent adequate warning—perhaps a few months would be helpful to him. The Sunday before Mother's Day the superintendency used the prayer meeting to check on parts of the program. Why, her own Justin Clark was giving part of the program! She wondered why he had not mentioned his talk to her! Her spirits drooped as she thought how many boys and girls she must have failed over the years. Yes, today she would approach Superintendent Black about giving up the class. He would be relieved no doubt. It would be better for the boys to have a younger, more lenient teacher. Did she really believe that?

Brother Black listened to her briefly after Sunday School, then he brushed her away almost curtly. "Well, Sister Sharp, we'll talk about it after next week. I've so many things on my mind to do with the program that I'm not just sure I understand what you're talking about."

She guessed he did have his mind full of details concerning the Mother's Day program. It was tactless to have mentioned her problem today. She'd wait another month and then hand in her resignation again.

ON MOTHER'S DAY she awoke to a flurry of early morning visitors. Each of her three children, Ben, John, and Ann, with their families came bursting in upon her before she was scarcely out of bed. Thank goodness she had no lesson to worry about this morning. Ann and her daughters-in-law flurried about the kitchen fixing her breakfast, and Ben pinned a beautiful orchid to her shoulder. There were other gifts, but they would have to wait until after Sunday School.

Brother Black met her at the door. "We wondered if you'd mind sitting up with your class this morning even though there's no lesson work?"

"I have my family with me—"

"We'll be all right, Mother. We can sit in here." The boys pushed her forward, and she took her usual seat. She looked along the row at

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THE IMPROVEMENT ERA

THE DICTIONARY defines a meadow as a piece of grassy land, a field where hay is grown, or low land near a stream, but such prosaic language holds none of the delightful charm that surrounds the word in an aura of nostalgic beauty for me when I consider the word *meadow*.

To others a meadow may mean a broad, sweeping, prairie-like vista of bending grass or a cultivated plot, but in my mind a meadow is a quiet small place such as David, the singer, must have been familiar with when he sang of the green pastures beside the still waters.

I have known three meadows intimately. One is a high meadow, a hollow in the hand of the mountains, lying like a lake of verdure at the foot of snow-hooded peaks. The purple of the mountains seems to seep down to lie among the grass roots and fold itself into every crevice with possessive

touch, and the brave trees which have struggled to grow in the high altitude circle the open bowl protectively. A snow-fed stream slips over the mountain rocks and gurgles and chuckles at its own audacity in leaving the highland to find its way to the dark valleys below.

In this meadow the grass is not tender as lowland grass is. It has a stalwart character of its own, a certain brash strength as if it had lifted itself up by its own desire and defied the chill of mountain nights to change its greenness. The same sauciness crowns the flowers that grow there. The mountain buttercup has an impudent tilt to its golden cup, and the dwarf forget-me-nots wink their blue eyes at the sky above or nod to the slender branching stems of the flowers known as pink fairies which have crept from the mountain slopes to dance in the meadow.

Each tufted inch of this mountain meadow breathes freshness and vigor, but over the whole lies a sense of peace and fulfillment and righteousness. To stand in the midst of its simple beauty with thought stilled and heart tuned to catch the essence of its loveliness is to be blessed and cleansed and sanctified.

Another meadow that I know is a meadow by the sea. Cut off from the roughness of the ocean squalls by a crested dune and the knobby, gnarled evergreen trees that turn their backs to the stinging gales, it lies in a little open glade. When I come upon it, through the stubby gnome-tree woods where the shadows lie one upon another, and see the sunshine glimmering on the fresh greenness of the short grasses, I catch my breath and marvel at its loveliness. How can it be, I wonder, that such a small piece of sun-washed green, tender and lush and still, can lie here among these brackish surroundings, swept by the salt tang, but untouched by harshness.

This little meadow knows the cry of seagulls and the sweeping grace of their wheeling flight. It knows the gray mist that creeps through the woods and clings to the sword fern and the glossy strength of the salal leaves; it knows the sting of winter rain. It knows the clear bright tangy sunshine, too, and it is the sun that the little meadow cherishes, the sun that it tangles in its greenness and holds fast in its sandy grasp.

It is a cheerful, gay, enduring place which seems only to wait until grayness vanishes to come sparkling into its own birthright of sturdy cheer and undaunted courage. Here the star-like, purple-white cups of the cat's-ear lift their eager peaceful faces, and the little blue-eyed grasses cling to the damp earth of the small, deep stream that flows silently toward the far-off crooning of the sea. Here is a meadow that keeps its own values intact in the midst of salty strength and that sends me back into my world of odds and ends with a firmer and clearer eye.

The third meadow that I know is a childhood fairyland that I remember. To reach it I had to climb a fence and cross a field and follow a path down a long hill to where it lay, nestled in the bend of a laughing brook. The grasses there crowded each other with deep greenness and swayed in undulating rhythm to

(Concluded on page 345)

MEADOWS!

by Solveig Paulson Russell

FOR EACH MAN THEY HOLD
A DIFFERENT MEANING

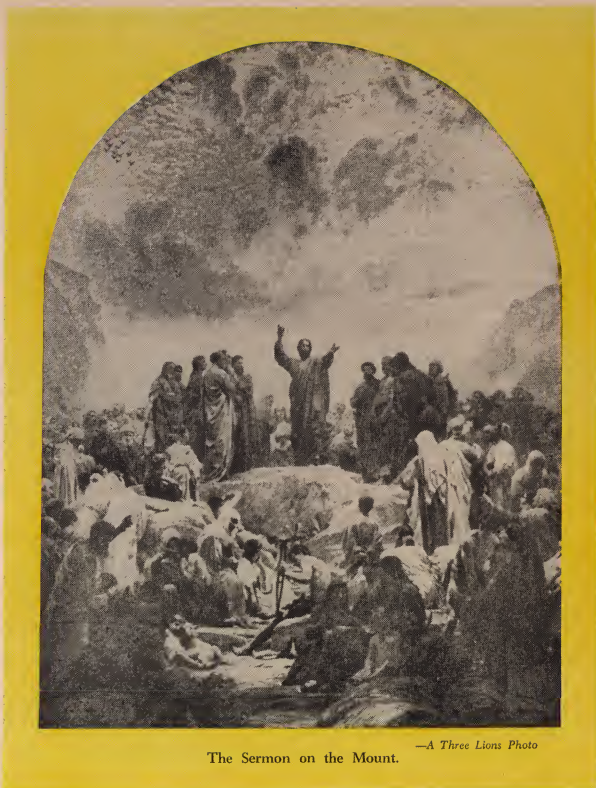
—A. Don Knight Photo



DREAM, O YOUTH, and . . . your dreams shall become your prophets." (Lord Bulwer-Lytton.) Perhaps I misjudge my readers. After all, aren't we all youths? We jokingly say so, but we know we cannot cheat Father Time, so we must be content to be known as oldsters, or probably a more dignified term, mature adults. Let us ask ourselves then today, are we really mature adults? Are we seasoned Latter-day Saints? Let us examine the criterion for making such a claim. Mature minds are opposite to childish ones. Childish minds are dangerous when housed in adult bodies. So, maturity is just the opposite of childishness. A mature adult is a maturing person, one who is continually adapting himself to his real environment and thus endowing himself with characteristics which distinctly mark his maturity. These characteristics are solid linkages between him and the world about him, and we shall describe some of them and then use them as a measuring stick for the maturity of our lives.

One of the most prominent of these linkages is knowledge. We are expected to know about things and people as contrasted with a child born ignorant into the world. Do we know about things and people? Of course we cannot know about everything, but it is more our attitude that determines our maturity than the extent of our knowledge. Old dogs can learn new tricks and must if they are not to revert to childishness. What are some of these fundamental truths that we should know? You may be surprised when I place as the most fundamental of all these truths the reality of Joseph Smith's first vision. Why is it so fundamental? It is because of the consequences which follow from it. If this vision was real, then God lives and Jesus is his Son, for he was introduced to the Prophet as such. If this is true, it follows that the Church to which we belong is divinely instituted and consequently must have a very great destiny.

There are other great fundamental truths in the physical world which have greatly influenced our lives. One of these was formulated by Carnot as the fundamental law of heat flow. From these laws one can deduce the behavior of all heat engines. Similarly the fundamental laws of motion were formulated by the great Newton. It requires less than half a page to write these laws, but a person skilled in mathematical manipulation can



The Sermon on the Mount.

—A Three Lions Photo

MATURE ADULTS OR OLDSTERS

by Dr. Harvey Fletcher
BRIGHAM YOUNG UNIVERSITY

deduce from them the forces and motions brought into play in all the intricate processes of life where such motions occur. In a similar way Faraday and Maxwell formulated the fundamental laws of the flow of electricity. These same laws can be applied to find the movement of electrical waves through the air, ordinarily called radio or radar waves, as well as applied to power electrical circuits and communication circuits through wires. In other words some

great minds have formulated very fundamental generalizations concerning the behavior of the physical world from which the detailed behavior can be predicted. The development of the railroads, the large manufacturing plants, the telephone industry, and the television and motion picture industry have all evolved from these fundamental laws.

In the field of human behavior it has been more difficult to formulate such wide generalizations as those

THE IMPROVEMENT ERA



Dr. Harvey Fletcher

EDITOR'S NOTE

Harvey Fletcher was graduated from Brigham Young University with a bachelor of science degree in physics in 1907. He obtained his doctorate in physics from the University of Chicago in 1911. He began his long association with the research department of the Bell Telephone Laboratories in 1916. He has received many awards for his findings in this field of endeavor. Dr. Fletcher was a professor at Columbia University, New York City, from 1949 to 1952. Since 1952 he has been professor of physics; dean of the College of Physical and Engineering Sciences; and director of the research division of Brigham Young University.

mentioned above. However, it seems to me that the Savior stated a law of human behavior which has just as far-reaching consequences among human beings as those discussed above that hold in the physical world. He was asked which was the greatest commandment, and he replied without hesitation, "Love the Lord thy God with all thy heart, mind, and soul." (See Matt. 22:37.) This is the first and greatest commandment. The second is like unto it. "Love thy neighbour as thyself." And then he said, "upon these two laws hang all the law and the prophets." This was his way of stating that these two laws are really the fundamental requirement for the operation of any good society. Taking this to mean literally what it says, I once tried to hang all the laws of the prophets upon these two commandments, and I was surprised to see what a consistent whole it made; for example, the gospel as a plan of living literally means the story of the good life.

Life's activities are divided into three great divisions. The first division comes under the heading of religion, and deals with those activities which are concerned between God and man. These activities flow directly from the first great commandment, "Love the Lord thy God with all thy heart, mind, and soul." For example, all the ordinances such as baptism, confirmation, prayers, blessings of all sorts, and temple ordinances, are all in this division.

The activities in the second great division are usually called *ethics*. They concern the relationship of man to man and are directly tied to the second great commandment of "Love thy neighbour as thyself." All the laws of the land which regulate our actions come in this category. Our activities day by day are usually concerned with contacts with other people, and the good life with those people flows directly from the second great commandment.

The third great division which can be hung upon these laws is education and may be put under the scripture quotation of "... know the truth, and the truth shall make you free." (John 8:32.) In order to keep the first or the second commandment, one must know the meaning of love, which is the key word to both of these commandments, and this meaning is only made clear by a lifetime of education.

All our activities in life, which may be counted as part of a good life, will come in one of these three divisions. Paul puts down in very great detail, the various aspects of love as follows:

Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity, honesty. (1 Cor. 13.) Do we always keep these in mind when we are thinking of either of these two great commandments? If we did, life would be a joyous experience, and we would indeed have become seasoned Latter-day Saints.



Taken from a plaque on the Joseph Smith Monument at Palmyra, New York.

There are other linkages which must be made if we are to be considered mature adults besides the gaining of knowledge.

We are born inarticulate, so the maturing process also consists in acquiring ways and means to communicate our knowledge to others. Speech is our principle means of communication either direct, over the telephone, radio, or television. Contrasted with a newborn babe who cannot speak, a mature adult says what he wants to say with confidence, precision, beauty, and with ideas fitting to the occasion. This subject is, of course, a very broad one, and learning to speak is only a part of it. The most important phase of the educator's profession is developing the best means of enabling the teacher really to communicate with the pupils. Our lives are in good order only when the communication linkage between us and the world is well developed and is continually improving.

A child is born irresponsible and can do nothing for itself or anybody else. Therefore, in a real sense the world owes it a living. But when a grown man makes this claim it shows he is still a child in the development of this linkage with the world—responsibility. Human experience is a shared experience, and the mature adult is conscious of this. As Overstreet so aptly put it: "Some are described as distracted—going everywhere at once and getting nowhere, others as bumbling—always doing the wrong thing, others as self-excusing—you know the type—clock wrong, traffic congestion, long distance call, etc., etc. Others as self-dramatizing—you know them, they are all around you. But one must travel from irresponsibility to responsibility to become a mature adult."

You have seen the fellow who knows it all. Just mention any subject and off he goes, no one else can get a chance to say a word.

Elbert Hubbard said. "You'd better keep your mouth closed and be thought a fool than open it and leave no doubt." If you will but listen, you can learn from all those about you, even from the little children. And when it is your turn to speak, say something worth while. When you are able to do this, you are reaching maturity.

Empathies grow from selfishness, self-centeredness, to an awareness of what the others are thinking and

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Solomon Mack and His Family

by Archibald F. Bennett

SECRETARY, GENEALOGICAL SOCIETY

CONCLUSION

BITTER ENEMIES of the new movement drove them from Kirtland to Missouri, and from Far West to Nauvoo, Illinois. . . . His health broken by exposures and sufferings during the persecutions, Joseph Smith, Sr., first blessed his family, and passed to his reward, at the home in Nauvoo, September 14, 1840.

Other deaths followed in quick succession in the next few years; the youthful Don Carlos Smith died August 7, 1841. Joseph Smith, Jr., and Hyrum Smith gave their lives as martyrs to a wicked mob, June 27, 1844. From an injury sustained in fleeing from the mob on the same day, Samuel H. Smith died a month later, July 30, 1844.

In poignant anguish the bereaved mother wrote:

Thus was I left desolate in my distress. I had reared six sons to manhood, and of them all, only one remained, and he was too far distant to speak one consoling word to me in this trying hour. . . . my daughters . . . were with me, and from their society I derived great comfort.³⁵

In the shadow of her great tragedy she wrote, during 1845, her history of the life of Joseph Smith, from which we have quoted so frequently. One later glimpse of her is obtained from the minutes of the conference of the Church, held in Nauvoo, October 8, 1845:

Mother Lucy Smith, the aged and honored parent of Joseph Smith, having expressed a wish to say a few words to the congregation, she was invited upon the stand. She spoke at considerable length and in an audible manner, so as to be heard by a large portion of the vast assembly. . . . She wished to know of the congregation whether they considered her a mother in Israel (upon which President Brigham Young said: all who consider Mother Smith a mother in Israel, signify it by saying yes!)—One universal 'yes' rang throughout. She remarked it was just eighteen years since Joseph Smith the Prophet had become acquainted with the contents of the plates; and then in a concise manner related over the most prominent points in the early history of her family; their hardships, trails, privations, persecutions, sufferings, etc.; some parts of which melted those who heard to tears, more espe-

cially the part relating to a scene in Missouri, when her beloved son Joseph was condemned to be shot in fifteen minutes, and she by prodigious efforts was enabled to press through the crowd to where he was, and to give him her hand, but could not see his face; he took her hand and kissed it. She said, let me hear your voice once more, my son; he said, "God bless you my dear mother!"

She gave notice that she had written her history, and wished it printed before we leave this place. . . . I feel that the Lord will let Brother Brigham take the people away. Here, in this city, lay my dead; my husband and children; and if so be the rest of my children go with you, (and would to God they may all go), they will not go without me; and if I go, I want my bones brought back in case I die away, and deposited with my husband and children." (Mother Smith said many more good things, but the rest being inaudible to the reporters, they are lost.)³⁶

Her remaining children and Emma, widow of Joseph the Prophet, did not go westward with the main body of the Saints. So Mother Smith remained with them at Nauvoo and vicinity.

She lived nine years longer, dying May 8, 1855, at the home of her daughter-in-law, Emma Hale Smith, then the wife of Major Lewis C. Bidamon, and was buried beside her husband in the old family cemetery at Nauvoo. Of her it has been written:

She possessed a high sense of duty, and her standard of morals was unsurpassed. . . . Hers was a mission of service wherever she went,—a nurse, a comforter, a counselor. Wise, discreet and sympathetic, a woman of action . . . she sometimes took weighty matters into her own hands and carried them through to successful completion. Hospitable, charitable, her magnificent spirit was afflicted by the afflictions of others, as she passed with her family and her church through the weary wanderings from New York to Nauvoo. . . . She has left the record of one who loved much, suffered much, and was ever true—a woman who had adhered to her own affectionately rigid rules in rearing her family, but who held the undying love of husband, children and grandchildren,—a woman who inspired reverence and confidence, though speaking directly and plainly. The memory of her is of a character strong, fearless, clear-minded, and God-fearing.³⁷

"A noble and faithful woman—a mother indeed, and a heroine in

Israel," was the affectionate eulogy of her grandson, President Joseph F. Smith.

In the long perspective of history, the judgment of the world in general as to her sons Joseph and Hyrum has gone through a remarkable change. In 1844 when Josiah Quincy visited the Prophet, few would agree, outside the Church, with his estimate of him. He described him as "a man of commanding appearance . . . a hearty, athletic fellow, a fine-looking man . . . the remarkable individual who had fashioned the mould which was to shape the feelings of so many thousands of his fellow mortals . . . capacity and resource were natural to his stalwart person . . . endowed with that kingly faculty which directs, as by intrinsic right, the . . . souls who are looking for guidance."³⁸

But to those intimately associated with him, he inspired an enduring love and loyalty. The tributes of three who became Presidents of the Church will be quoted:

President John Taylor: I testify that I was well acquainted with Joseph Smith for years. I have traveled with him; I have seen him in private and in public; I have associated with him in councils of all kinds; I have listened hundreds of times to his public teachings, and his advice to his friends and associates of a more private nature. I have been at his house. I have seen him then under these various circumstances, and I testify before God, angels, and men, that he was a good, honorable, virtuous man—that his doctrines were good, scriptural and wholesome.³⁹

President Lorenzo Snow: Few men now living were so well acquainted with Joseph Smith as I was. I was with him oftentimes. I visited him in his family, sat at his table, associated with him under various circumstances, and had private interviews with him for counsel. I know that Joseph Smith was a Prophet of God; I know that he was an honorable man, a moral man, and that he had the respect of those who were, acquainted with him.⁴⁰

President Joseph F. Smith (a nephew): One marked illustration of his character was his love for children. He never saw a child but he desired to take it up and bless it, and many he did so bless, taking them in his arms and upon his knee. I have

³⁵*Documentary History of the Church*, Vol. VII, pp. 470-472.

³⁶*Journal of History*, Vol. 12, p. 108, quoted in *Ancestry and Posterity of Joseph Smith and Emma Hale*, pp. 72-74.

³⁷*See Figures of the Past*, by Josiah Quincy, pp. 376-377, 380-381, 400.

³⁸John Taylor: *The Gospel Kingdom*, p. 355.

³⁹John A. Widsooe: *Joseph Smith—Seer After Truth*, p. 348.

⁴⁰*History of Joseph Smith by his Mother, Lucy Smith*, p. 326.

myself sat upon his knee. He was so fond of children that he would go far out of his way to speak to a little one, which is to me a striking characteristic of true manhood. . . .

As a child I knew the Prophet Joseph Smith. As a child I have listened to him preach the Gospel that God had committed to his charge and care. As a child I was familiar in his home, in his household, as I was familiar under my own father's roof. I have retained the witness that I am imbued with, as a child, and that I received from my sainted mother, the firm belief that Joseph Smith was a prophet of God; that he was inspired as no other man in his generation, or for centuries before, had been inspired.⁴¹

In recent years Robert C. Webb, a non-Mormon, dedicated his book, *The Real Mormonism*, "To the illustrious memory of Joseph Smith, the 'Mormon Prophet.'" He declares him to be "one of the most romantic figures in history," adding:

Although born of simpleness, with only moderate educational advantages, his first appearance before the world is in the role of leader and teacher of religion, and the promulgator of a system of doctrine that is at once intelligent, logical, practical and persistent. His personality was such that it lent cogency to his teachings, and his teachings have been accepted by thousands, who still hold his name in reverence and endorse his every profession to a divine mission in the world. . . . The personality of Joseph Smith is described by those who knew him, as friends and sympathizers, as wonderfully magnetic and masterful. . . . In view of the results achieved by him, we are bound to recognize in Joseph Smith a really exceptional man, one worthy to rank far above the average of his associates in point of native abilities.⁴²

Modern estimates of Hyrum Smith place him unmistakably in the ranks of good and great men. Here are a few sentences from a well-considered sketch of his character:

Hyrum Smith, the martyr-patriarch, was the embodiment of the integrity of heart and the humility of soul that should characterize a Latter-day Saint. . . . Passing time has lent a wide perspective to the view; the illusions of close vision have been dispelled; critical analysis, even, has been made by both friend and foe. Yet, the character of the martyr remains unimpeached. He is remembered by those who knew him as a perfect "Mormon." He is remembered by those who were in trouble or distress as the inspiration of sympathy, and kindness, and brotherly love. . . . President John Taylor, who was with the Prophet and the Patriarch in the hour of death, said of Hyrum, "If ever there was an exemplary,

honest, and virtuous man, an embodiment of all that is noble in the human form, Hyrum Smith was his representative."

Among the many great men, then, produced by the early history of the Church, there was none nobler, nor greater, than the martyr-patriarch, Hyrum Smith. . . .

After the organization of the Church, Hyrum Smith became one of its pillars of strength. Quiet, unassuming, meek, and mild, he became nevertheless an incalculable power in the new community. On him the Prophet leaned; with him he shared the wonders and the mysteries of the new revelation; to him he entrusted many of the responsible duties growing out of their organized effort; from him he received much inspiration and hope; to him he fled for comfort when in distress. . . . And during all these years Hyrum Smith was prominent as a leader in Zion. He was ever by the side of the Prophet, encouraging, upholding, counseling. He was ever in the eyes of the people, admonishing, exhorting, inspiring. . . .

. . . in December, 1834, there was a gathering of the Smiths in Kirtland. Hyrum was present. During all his days, the welfare of his father and his brother had been Hyrum's care. Indeed, he had cared for all his father's family with almost more than a brother's love. For all this his father was grateful. And this day, when they were together, the father blessed him. "Hyrum," he said, "thou art my oldest son whom the Lord has spared unto me. . . . Thou hast borne the burden and heat of the day, thou hast toiled hard and labored much for the good of thy father's family: thou hast been many times a stay unto them, and by thy diligence they have often been sustained. Thou hast loved thy father's family with a pure love, and hast greatly desired their salvation. Thou hast always stood by thy father, and reached forth the helping hand to lift him up when he was in affliction . . . ; for all these kindnesses the Lord my God will bless thee. Thy posterity shall be numbered with the house of Ephraim, and with them thou shalt stand up to crown the tribes of Israel. The Lord will multiply his choice blessings upon thee and thy seed after thee and thou with them shalt have an inheritance in Zion, and they shall possess it from generation to generation, and thy name shall never be blotted out from among the just; for the righteous shall rise up, and also thy children after thee, and say thy memory is just, that thou wert a just man and perfect in thy day."

As a counselor, too, and a judge in Israel, Hyrum Smith was becoming famed for the admirable qualities of sympathy, and kindness, and brother love, and mildness. His heart went out to those in distress; his life was filled with acts of kindness towards the unfortunate. He was ever mild and long-suffering, slow to condemn, quick to forgive, devoted to the cause of peace. . . . The Prophet himself was wont to say that if Hyrum could not make peace between two who had fallen out, the angels themselves might not hope to accomplish the task. . . . Joseph wrote thus of this wonderful brother: "I could pray in my heart

that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me." . . .

Hyrum need not have sacrificed his life had he been willing to forsake his brother. Joseph recognized and appreciated this fact. It was about the twentieth of June, only seven days before the martyrdom, that he urged Hyrum to take his family to Cincinnati. Hyrum answered simply, "Joseph, I can't leave you." . . .

When the awful tragedy came, Hyrum was the first to fall. Pierced by four bullets, he sank to the floor exclaiming, "I am a dead man." The Prophet turned horror-stricken to his fallen brother. "Oht dear brother Hyrum!" he cried. Then, and then only, did he turn fiercely to the door, and fire his revolver into the mob on the stairway below. A moment later the Prophet himself was slain, and the awful day of gloom had set in. . . .

Suffice it now to say, in conclusion, that as a son Hyrum Smith was ever dutiful; he lived true to the commandment, "Honor thy father and thy mother." As a brother, he was unselfish and devoted. Says Joseph Fielding Smith, a grandson, writing of these two holy men,

"So closely were they attached to each other, by the bonds of brotherly love, a love which was greatly intensified by the Gospel's light, and by their suffering in a common cause, that the history of one is the history of the other. They loved each other only as the righteous children of God can love. No man was ever more closely associated with the Prophet than was the Patriarch Hyrum; no man understood the Prophet better."

As a husband and father, Hyrum Smith was loving, kind, sympathetic and true. President Joseph F. Smith remembers with pride that his father was good and kind. It was a rare thing to have him at home except at night. But when he came, he brought with him the sunlight of love. He liked best to gather his family about him in the eventide, and sing the songs of Zion. . . .

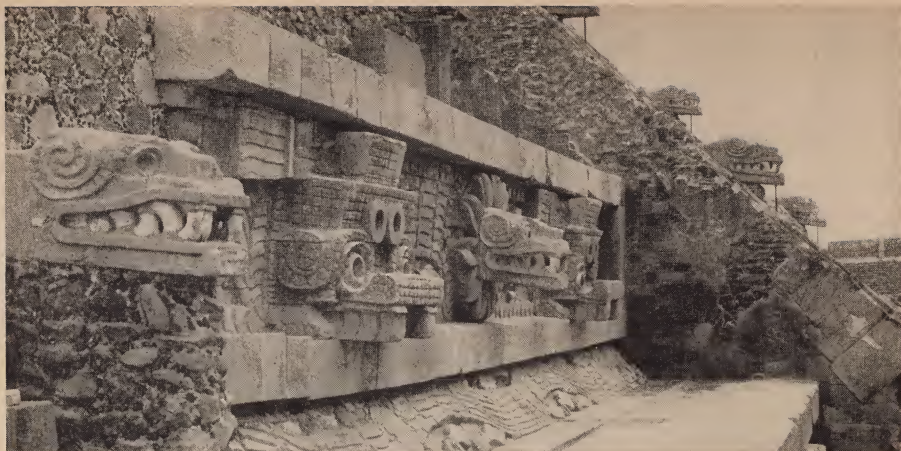
And how well the Lord knew the character of the man whom he loved! Here was no misplaced affection. Hyrum Smith deserved to be held in esteem by the Lord; he was loved, because he had won love. In the words wherein the Lord declares His love He reveals also the winning charm of Hyrum's character. It was humility, integrity, love of truth—undying faithfulness to the right, kindness, loving sympathy, devotion. To him the assurance of divine love might not be denied.⁴³

Honored indeed are the patriot-pioneer Solomon Mack and his devoted wife, Lydia Gates, in their posterity, which shall increase unendingly.

⁴¹Osborne J. P. Widtsoe: "Hyrum Smith, Patriarch," in *The Utah Genealogical and Historical Magazine*, April 1911, Vol. 2, pp. 49-50, 52, 54-56, 60-62.

⁴²Robert C. Webb: *The Real Mormonism*, pp. 10, 14.

⁴³Joseph F. Smith: *Gospel Doctrine*, Chapter 25.



Temple of Quetzalcoatl at Teotihuacan, Mexico. Quetzal feathers and serpent heads, symbols of Quetzalcoatl, the "White Bearded God."

PART XI—B

Symbols of Quetzalcoatl and Teotihuacan

CONCLUSION

THE LAST ARTICLE of this series in the April issue of the ERA introduced the subject of the symbols of Quetzalcoatl. Special emphasis was given to the archaeological site of Teotihuacan, Mexico, describing its gigantic Pyramid of the Sun, its less massive Pyramid of the Moon, and its famous quadrangle and Temple of Quetzalcoatl. The latter, adorned with huge serpents heads surrounded by quetzal feathers—symbols of Quetzalcoatl, is to me the most important structure at this archaeological site.

On my first trip to Teotihuacan in 1941, those serpent heads seemed to me to be grotesque and almost repulsive; and so I was confronted with the problem of trying to ascertain why the inhabitants of ancient America employed such a noxious creature as the serpent, along with the resplendent quetzal bird, to symbolize the glorious and radiant resurrected Savior—the "White Bearded God." This article gives the results of my research and thereby endeavors to explain why the ancient Americans used the quetzal bird and the ser-

ARCHAEOLOGY and the BOOK OF MORMON

by President Milton R. Hunter
OF THE FIRST COUNCIL OF THE SEVENTY

pent—the rattlesnake specie—as symbols of Quetzalcoatl.

By 400 A.D. the religion of the Nephites and Lamanites had degenerated into pagan practices, and the former people as a nation had been exterminated in a terrible war fought on and near the Hill Cumorah. The survivors of that last war—some of whom were white in color and of Nephite stock and other bronze in color and of Lamanite lineage¹¹—held sacred in their memories and traditions the knowledge of the greatest event that ever occurred in ancient America, namely, the visitation of Jesus Christ, the resurrected Lord, to their progenitors in the Book of

Mormon days. Although a universal apostasy prevailed, the teachings received directly from the Master having been adulterated, yet certain momentous events had made an everlasting impression on the inhabitants of ancient America. The greatest of these was the appearance of Jesus Christ to the inhabitants of the Western Hemisphere, as was explained in the three previous articles of this series in the ERA.

On February 4, 1956, in the city of Totonicapán, Guatemala, I and others had an interview with Jesus Caranza Juarez, a member of the Quiché Maya religion and an expert in Indian traditions, for the purpose

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—Photo by Otto Done

Jade, a symbol of Quetzalcoatl, dating in the early Christian centuries, from a tomb in the Mayan archaeological site of Kaminalyuyu near Guatemala City. Guatemala Museum.

of acquiring as much knowledge as possible regarding those people. One of the first things he told us was the fact that since men may be killed in war the women have been the principal preservers of Quiché traditions from ancient times to the present day. Girls learned thoroughly the most cherished traditions and in turn taught their daughters. Also, according to Quiché custom, certain women—perhaps the most intelligent ones of the tribe—were selected to be especially trained in Indian traditions. One of these, an old lady 82 years of age, was brought in to rehearse to us certain of the Quiché Maya traditions.

Mr. Juarez also informed us that certain men were selected to become priests. As part of their training they became thoroughly conversant in Mayan traditions, which knowledge they transmitted to their successors. Through memory and by word of mouth Indian traditions have been accurately transmitted from generation to generation.

Thus mothers of the apostate descendants of Book of Mormon peoples have helped to keep alive the most cherished traditions by telling them to their children. Also, it would be natural for tribal chiefs to rehearse in their council meetings their distorted accounts of the "White Bearded God"; and perhaps the youth, especially those who were being trained for the priesthood, were quite thoroughly instructed by the Indian priests, since religion was the culture center and dominating force of the Maya, Aztec, Toltec, Zapotec, MAY 1956

and other great Indian tribes of Mexico and Central America. In the words of Helen Augur:

The outstanding quality of the Middle America culture is that it was a tremendous religious movement. Every ancient site was a ceremonial city dedicated to the gods; all those beautiful objects we see in museums were visible forms of worship. . . .¹³

Thus the story of the sudden appearance of the "White Bearded God" to the ancestors of the American Indians and his great contributions to their culture had its origin in the marvelous visitations of Jesus Christ, the crucified and Resurrected Lord, whose descent from heaven to teach the ancient Americans is so beautifully delineated in the Book of Mormon. Of course the Indians told the story of Christ's ministry on the Western Hemisphere in a variety of distorted forms.

How were they best to preserve through the generations these glorious traditions which were so dear to their hearts? They must have symbols. Throughout all of history symbols have been used by human beings, not only to convey to their minds important and great events, teachings, doctrine, and the understanding and remembrance of divine truths, but also by symbols those truths were preserved from age to age. Since Jesus Christ's mission was to give to the world the gospel and through it and his death and resurrection bring about the atonement, continuously a significant phase of the gospel has been the use of symbols to remind faithful worshippers of the Messiah

¹³Helen Augur, *Zapotec* (New York, 1934), p. 161.



—Photo by Otto Done

Jade from Mayan tombs in Yucatan, Mexico. Alberto Marquez's private museum, Merida, Yucatan, Mexico.

and his mission. For example, after the expulsion of Adam and Eve from the Garden of Eden, God gave them the law of sacrifice to symbolize the atonement of Jesus Christ, the sacrificial lamb being offered in "... similitude of the sacrifice of the Only Begotten of the Father."¹⁴ From gen-

(Continued on following page)

¹⁴Moses 5:4-8.

Jade from Zapotec tombs at the archaeological site of Monte Albán, near Oaxaca, Mexico. Oaxaca Museum.

—Photo by Vernald W. Johns



ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page)

eration to generation following their exodus from Egypt, the children of Israel observed the Feast of the Passover. Perhaps the most important symbol used on those occasions was that of the paschal lamb—"a lamb without spot or blemish"—which symbolized the sacrifice of their long-looked-for Messiah. In the meridian of time the Master supplanted the law of sacrifice by sacrament. He gave his followers in Palestine, as well as the inhabitants of ancient America, the commandment to observe the Lord's Supper in memory of his flesh and blood which was shed for mankind.¹⁵ Since that day the sacrament symbols have been held very sacred by Christians.

We learn from the Pearl of Great Price that through divine sources Enoch was taught the gospel of Jesus Christ. On a certain occasion the voice of the Lord spoke to him and explained the atonement, saying "... through the blood of mine Only Begotten, who shall come in the meridian of time"¹⁶ shall the atonement of mankind be consummated; and then the Lord declared:

And behold, all things have their likeness, and all things are created and made to bear record of me [Jesus Christ], both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me [Jesus].¹⁷

This article endeavors to show how even the pagan symbolism of the American Indians bore witness to Jesus Christ.

As has already been mentioned, the Resurrected Lord appeared to the inhabitants of ancient America. A beautiful account of this visitation is given in the Book of Mormon.¹⁸ The people, vast numbers of whom had assembled in front of the temple at Bountiful, saw him "... descending out of heaven" as if he were a bird; "And he was clothed in a white robe."¹⁹

Following these marvelous events, Jesus Christ taught the people the same gospel that he had previously proclaimed in Palestine. He also performed many mighty miracles.

During a period of many days, multitudes of people associated with the resurrected Lord, even Jesus Christ. He was radiant and beautiful with a splendor which surpassed all descriptions. The Nephite historian informs us that his garments and body "... did exceed all whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof," and "... the light of his countenance did shine upon them."²⁰ Finally he ascended back into heaven to dwell with God, the Eternal Father.²¹

After the close of the Book of Mormon period, when mothers rehearsed the Indian traditions regarding the "White Bearded God" who had visited their ancestors, when native priests and Indian chiefs explained these astounding events to the young men, young ladies, and to the warriors, how best could they make their accounts of their traditions vivid and cause those whom they taught to comprehend most completely? The answer came by the employment of symbols.

In the jungles of Guatemala and southern Mexico, there has lived since ancient times one of the most gorgeous birds in the world. Some people have called it "the bird of paradise," but "quetzal" is the name

¹⁵ *Ibid.*, 19:25.
¹⁶ *Ibid.*, 18:30.



Jesus Caranza Juarez, a member of the Quiché Maya religion, and an 82 years old Quiché Maya lady, Quiché tradition bearers at Totonicapán, Guatemala.

by which it is usually known. It has resplendent, long, green tail feathers, certain ones of which measure three and one-half feet in length. A famous Catholic missionary, Father Bernardino de Sahagun, described the quetzal bird as follows:

There is a bird in this land called Quetzalotli; it has very rich and colorful plumage; the bill is sharp and yellow, and the feet are yellow. It has a feather tuft on its head, like a rooster's comb. It is ... the size of a magpie of Spain. The tail feathers are called Quezalli and they are very green and shiny. They are wide like the leaves of reeds and they bend when the wind hits them and they shine very beautifully. These birds have some black feathers in the tail with which it covers these rich [green] ones which are in the midst of the black ones. The black feathers are very black on the outside, and on the inside are the rich dark green feathers, they being not very long nor wide. The tuft this bird has on its head is very beautiful and glossy ... and the bird has a red and glossy neck. ... The neck, on the back, and entire back of the bird has resplendent green feathers. Under the tail and between its legs it has a delicate feather of clear green color, soft and resplendent; on the veins or elbows of the wings are green feathers, and black ones under the wings. ...²²

The recent Dr. Sylvanus G. Morley, one of the greatest Maya scholars who has ever lived, stated that the

... famous quetzal, the national bird of Guatemala, one of the most gorgeous birds in the world, is almost exclusively confined to the highlands of Guatemala and Honduras and the adjacent mountains of Chiapas, [Mexico].²³

Morley also tells us that

The gorgeous, iridescent, blue-green tail feathers of the quetzal, sometimes three feet long, seem to have been reserved [in pre-Columbian time] for the rulers alone.²⁴

He points out that among the Indians of Guatemala today

The royal color is green because green is the color of the highly prized quetzal bird, whose plumage was reserved for the rulers.²⁵

As the quetzal bird flew through the air and the brilliant rays of sunlight reflected the resplendent gorgeousness of the colors of its plumage, especially the green, it reminded the ancient Americans of the beauty and glory of Jesus Christ who had descended from heaven through the air to visit them and later returned into heaven in like manner, as proclaimed in their traditions of the "White Bearded God." Since Christ did pass

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¹⁸ Mark 14:23-24; 3 Nephi 18:2-12.

¹⁹ Moses 6:52.

²⁰ *Ibid.*, 6:63.

²¹ 3 Nephi 11:8-14.

²² *Ibid.*

²³ Bernardino de Sahagun, *Introduction al Primer Libro de la Historia*, Libro 11, Cap. 2, Sec. 1.

²⁴ Sylvanus G. Morley, *The Ancient Maya* (Palo Alto, California, 1947), p. 6.

²⁵ *Ibid.*, p. 197.

²⁶ *Ibid.*, p. 438.

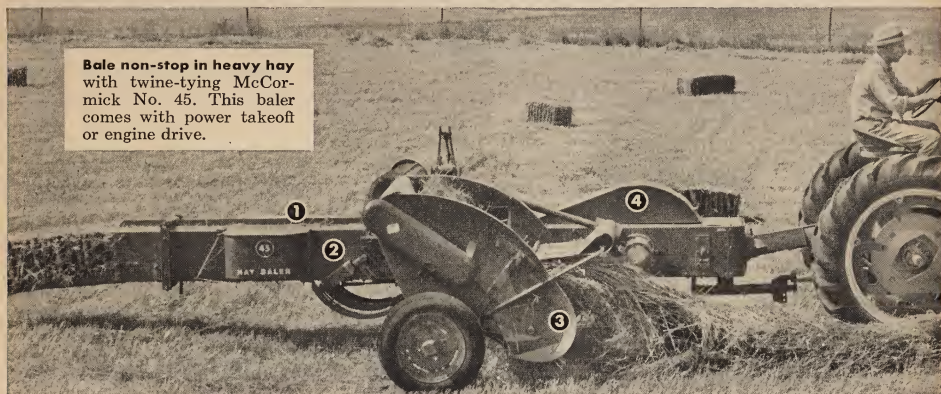
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ARCHAEOLOGY AND THE BOOK OF MORMON

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through the air in a manner that the people had seen only birds do in their time, what could be more appropriate to the minds of those people in symbolizing the central character in the greatest event that had occurred in the New World than to take as a symbol for him the beautiful quetzal bird? It portrayed all the splendor, the radiance, and the beauty of which the Indians' minds were capable of conceiving.

Perhaps at first when the story of Christ's appearance was told and retold, the "White Bearded God" was said to be as gorgeous, as radiant, as beautiful, and as splendid as the quetzal bird. As time passed, however, his name came to be more or less synonymous with the resplendent bird, the name "quetzal" actually becoming part of the name the Indians applied to the "White Bearded God."

Jesus Christ had informed the ancient Americans that he was the "resurrection and the life"—the "light and the life of the world."²⁶ Following Book of Mormon days, the American Indians realized that when springtime came the world was filled with new life and growth, the vegetation which clothed mother earth being gorgeously green and beautiful. Since the quetzal bird was primarily green in color, this fact also made it a fitting symbol of the giver of light and life to the entire world, even Jesus Christ.

Jade, being green in color, also was used extensively by the American Indians of Mexico and Central America, especially by the Mayas, as a symbol of Quetzalcoatl. Burial masks, beads, pendants, bracelets, and other ornaments made of jade have been dug up in large quantities in connection with ancient Indian burials. Murals on the walls of Bonampak and other archaeological places supply added evidence that the priests and rulers who were adorned with quetzal feathers were also bedecked elaborately with jade objects, all of which testify that these ancient Americans were worshipers of Quetzalcoatl, the "White Bearded God."

Coatl, the ancient Mexican word for *serpent*,²⁷ constitutes the latter half of the name *Quetzalcoatl*, the title by which the "White Bearded God" was known by many of the

aborigines at the time of the Spanish conquest. This appellation came about as a result of the Indians' extensive use of the serpent as a symbol of Quetzalcoatl, whom we have identified as Jesus Christ in previous Era articles. The importance of the serpent-symbol was described by Edward H. Thompson as follows:

... The symbol of the Feathered Serpent—the body of the rattlesnake, covered with the plumage of the quetzal bird—was to this old civilization what the Cross was to the Christian and the Crescent to the Saracen. Under this symbol the culture hero *Kukul Can*—Feathered Serpent—of Yucatan, Quetzalcoatl of the Aztecs and earlier peoples, was first revered, then deified and worshipped.²⁸

Count Byron Khun de Prorok points out that

The God Quetzalcoatl, a white God, took the name "Feathered Serpent." ... And there was a singular identification, significant in its completeness, of the sign of the Plumed Serpent with the signs of Egypt and the traditional delineation of the serpent in the Garden of Eden.²⁹

Members of the Church of Jesus Christ of Latter-day Saints are informed that in the very beginning of human history the serpent became identified with Satan and in a certain sense became a symbol of the Prince of Darkness; however, peculiar as it may seem, also in very early times the serpent became identified with the crucifixion and atonement of Jesus of Nazareth and hence it became a symbol of the Son of Man. Only this latter concept, i. e., identifying the serpent as a symbol of Jesus Christ, is discussed in this article.

As far as is known, the *coatl*, or *serpent*, was first used in ancient Israel as a symbol of the crucifixion and atonement of Jesus Christ, "the Anointed One." Since the Son of Man was proclaimed by the prophets to be the giver of resurrection and life to the world and eternal life to those who would keep all of his commandments, the serpent, who played such a prominent part in the Garden of Eden story, became an appropriate symbol of the Master and of his crucifixion and atoning sacrifice.

While traveling through the wilderness on their exodus from Egypt, the Israelites had an experience which became the basis for an added inter-

pretation of the serpent-symbol. Many of the Israelites were bitten by serpents and were thereby poisoned. God commanded Moses as follows:

Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.³⁰

Prophets later on compared the crucifixion and atonement of Christ with the brazen serpent that Moses placed upon the pole. Just as those who were obedient to God's commandment to look upon the serpent with faith and be healed, so are those healed of spiritual defects and eventually given resurrection and eternal life who take upon them the name of Christ and keep his commandments.

Dr. Maurice H. Farbridge, in his book *Studies in Biblical and Semitic Symbolism*, informs us that the serpent was the principal symbol of the hoped-for Messiah from the time of Moses until about 700 B.C. A brass serpent on a pole or beam was maintained as a representation of the Messiah in the chief temple of the Israelite nation during that period of approximately 500 years' time.³¹

Jesus Christ while in mortality clearly identified the serpent symbol with his own crucifixion. We read the following in the New Testament:

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life.³²

The Nephites, who were of the seed of Israel, migrated from Jerusalem to America about 600 B.C. They brought with them to the New World the concept of the serpent as a symbol of Jesus Christ, his crucifixion, his powers to heal, and to give life, including eternal life. Nephi, the first historian of his people, wrote:

And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God [Jesus Christ] liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise

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²⁶Numbers 21:8-9.

²⁷Edward H. Thompson, *People of the Serpent* (New York, 1932), p. 196.

²⁸Count Byron Khun de Prorok, *In Quest of Lost Worlds* (New York, 1935), pp. 123-124.

²⁹Maurice H. Farbridge, *Studies in Biblical and Semitic Symbolism* (New York, 1928), p. 75; H. P. Smith, *Old Testament History* (New York, 1903), p. 240.

³⁰John 3:14-15.

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ARCHAEOLOGY AND THE BOOK OF MORMON

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up before them, . . . there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.³⁹²

Approximately twenty years before the birth of Jesus Christ, another Nephite prophet, whom we know as Nephi the son of Helaman, delivered a powerful sermon on the coming of the Messiah. In that sermon he definitely connected the serpent as a symbol of Jesus Christ. To quote:

Yea, did he [Moses] not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come.

And as many as should look upon that serpent should live, even so many as should look upon the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal.³⁹³

Alma also taught the Nephites that the serpent was a symbol of Jesus Christ. To quote:

Behold, he [the Son of God] was spoken of by Moses; yes, and behold a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.³⁹⁴

And then Alma described the atoning powers of Jesus.

From the evidence already presented, the fact becomes apparent that the serpent was a Christian symbol, established in ancient Israel at least as early as the days of Moses and carried forward on the Western Hemisphere by the Nephites to the close of the Book of Mormon period. Its purpose was to remind the people of the crucifixion of Jesus Christ and of his great saving powers.

It was natural for the descendants of the Nephites and the Lamanites as the years passed to continue with such a symbol, adding adulterated religious practices and altered ideas to the more refined serpent symbol as held in the Book of Mormon days. Thus the Indian descendants of Book of Mormon peoples distorted the serpent symbol into the various pagan forms that were found in Mexico and throughout Central America by European missionaries following the Spanish conquest. Although the quetzal-serpent symbols are degenerated pagan reminders of the "White Bearded God," they also serve as reminders of the true Savior who had

once visited ancient America and had given his gospel to its inhabitants.

While visiting thirty-two archaeological sites and museums in Mexico and Central America during the winter of 1954-55, I saw the quetzal-serpent symbolism practically everywhere. Feathered serpents appear on façades of temples and palaces, on ceramics, in stone sculptured works, and in gold representations. Also, according to Lord Kingsborough, "Rep-

resentations of the lifting up of serpents occur in Mexican paintings,"³⁹⁵ which show that they used it to symbolize the crucifixion of Quetzalcoatl.

Bearing all of the foregoing discussion in mind, what did I see on my last trip to Teotihuacan? Instead of repulsive, ugly, grotesque serpents, I saw on the front of one portion of the temple six beautiful serpent

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³⁹²Lord Kingsborough, *Mexican Antiquities*, cited in John Taylor, *Mediation and Atonement* (Salt Lake City, 1882), p. 203.

In looking at our loved ones

Richard L. Evans

SOMEONE once wrote, "If the stars came out only once a year, the whole world would go out and look at them."¹ But since they can so easily and so often be seen, we become accustomed to them and let them seem somewhat commonplace. Likewise, if we saw our loved ones less, or faced the fear of losing them, or saw them not at all, we should surely soon learn some new lessons in appreciation. It is true that we sometimes seem to take for granted those we love and live with, and would do well sometimes to step aside and see them as if we'd never seen them before—or, more poignantly than this, to see them as if we'd never see them again. Blessedly we shall. But still it is a wise and wonderful thing to appreciate people in the present, to appreciate those on whom we have the closest claims, and not reserve altogether our best appearance and performance and our most polite approach always for those outside the family circle. Gratitude and gracious custom and courtesy should have their place at home. There is, in fact, as some have found, a kind of love and courtesy and consideration that can come into a home and make its drudgery no drudgery at all, and make the daily round of routine tasks seem but to be a blessed service. This can be so when appreciation is present—not only a silent, implied appreciation, but also an *inner* and *outer* evidence of it—such as is actually shown and said. But we leave some things, too many things, too long unshown, unsaid—and assume that they can wait—that they will be understood without any outward evidence or utterance. In short, we assume that the "stars" will always be there. No doubt they will—but there are times when we should look at them (*and at our loved ones*) with seeing eyes and understanding hearts, and with the blessed power of appreciation. One of the real tests of character is the test of courtesy, the test of consideration toward those we love and live with—and the generous heart that says and shows them how wonderfully much they mean. To repeat again an observation of the past: Of all the things there are to belong to, there is no finer thing to belong to than an honorable, and affectionate family—and it will be so, always and forever.

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¹Author unknown.

³⁹²Nephi 25:20.

³⁹⁴Helaman 8:14-15.

³⁹⁵Alma 33:19.

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ARCHAEOLOGY AND THE BOOK OF MORMON

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heads, surrounded by quetzal feathers, and six comparable ones on the other side, making twelve. I also observed that there had been twelve serpent heads up the edges of the staircase—six on each side. Each serpent head contained twelve teeth. I saw a repetition of the number twelve in temples, there being four on the north, four on the west, and four on the south side of the Quetzalcoatl quadrangle.

The Temple of Quetzalcoatl now appeared to me to be a beautiful building which had been erected in honor of Jesus Christ by a "... people who were skilled in many fields,

mainly scientific and artistic. . . ." ⁷⁷
"... Teotihuacan must have exemplified the best work of which a culture was capable." ⁷⁸ I now observed their objects, which appeared to me to be beautifully carved. I had learned to admire the craftsmanship of the Teotihuacan artisans, and to agree with Vaillant's statement that "... the Temple of Quetzalcoatl, Feathered Serpent, the God of Learning, is splendid enough to qualify as the edifice for which Milt was renowned." ⁷⁹

I had also learned that Teotihuacan

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⁷⁷Archaeology in Mexico, op. cit., pp. 12-13.
⁷⁸George C. Vaillant, *The Aztecs of Mexico* (New York, 1935), p. 75.
⁷⁹*Ibid.*, p. 71.

"... of Things Not Seen"

Richard L. Evans

IN A SENSE we should never be content with what we know.

But neither should we be cynical about what we don't know. With a little knowledge, there is always the danger of assuming that what we don't know isn't so, that what we can't see isn't there, that what lies beyond our eyes and explanation is beyond the realm of reality. But the fact that we don't know something doesn't mean that it isn't so. There are so many compelling questions that we cannot answer right now; but there were more questions that we couldn't answer a century or a decade ago. Infinitely much that we cannot now see is as real as what we can see, and for the cynic to say, "It isn't so because I haven't seen it," is sheer shortsightedness. It has been our "faith in the substance of things not seen" that has kept the minds and spirits of men moving forward into the illimitable future. And even an acutely inquiring mind must learn to accept much on faith, while searching and waiting for the final and ultimate answers. When it comes right down to ultimate answers, it is doubtful if we even know what makes a muscle move. We may know part of the process, and we see some of the results, but we simply cannot say for sure how stored energy instantly becomes controlled mechanical motion. And it would seem that men who do not even know for sure what makes a muscle move have much reason to be humble in approaching all our other unsolved problems, and much reason for dependence upon Divine Providence. There is infinitely more to be discovered and revealed in man's eternal march; there is infinitely much that we must accept on faith—faith, with thankfulness for what we do know (which is more than we wisely use); faith in the substance of things not seen, which, if we walk humbly with hearts and minds open to truth, will surely sometime unfold before us.*

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½ cup peanut butter	½ teaspoon grated orange rind
¾ cup firmly packed brown sugar	

Sift together flour, Baking Powder, and salt. Cream together thoroughly the shortening, peanut butter, brown sugar, and honey. Beat in egg. Stir in dry ingredients until blended. Form into 1-inch balls; insert 1 chocolate piece or 1 peanut meat into center of each ball and reshape. Combine granulated sugar with orange rind and roll "balls" in this mixture. Place balls 2 inches apart on ungreased cookie sheet. Bake in a 375° F. (moderate) oven 12 to 15 minutes or until lightly browned and crackled. Cool on cake racks.

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ARCHAEOLOGY AND THE BOOK OF MORMON

(Concluded from page 332)

means "the place where all go to worship the gods."⁴⁰

As I visited the various archaeological sites and museums, everywhere I looked I saw temples, pyramids, pottery, representations of men, and numerous other things, decorated with feathers of the "sacred quetzal, or bird of paradise," and serpents, as well as serpent heads, all symbolizing Quetzalcoatl or Jesus Christ. These

⁴⁰Archaeology in Mexico Today, op. cit., pp. 12-13.

had been made by master artists in murals, stone work, wood carvings, and clay. I marveled to learn that through many pagan generations following the close of the Book of Mormon period to the present time the American Indians had carefully, accurately, and artistically—although in a degenerated and adulterated form—in their quetzal-serpent symbols fulfilled the words of Jesus Christ wherein he declared that "... all things bear record of me."

(The End)

THERE WERE JAREDITES

(Continued from page 310)

self represented as the mother-goddess, "a combination that strikes the modern mind (including your own) as ridiculous, but that is not so alien from ancient sentiment or unfamiliar in the speculation of the mystics and gnostics," the latter of Egyptian origin, you need hardly be reminded.⁷³ The confusing of the sexes in royal ceremonies is a highly characteristic Egyptian usage. Bear in mind now that in their capacity as rightful heirs to the throne, Pharaoh and his son were completely identified with the "Two Ladies," who are never absent from a coronation scene, no matter who else is missing. What was the expression Professor Schwulst just quoted from Gardiner? The king was "identified in his own person" with the "two ladies." Here you have it very plainly."

"But isn't this simply the well-known Egyptian judgment scene?" F. protested, "the one found so often in funeral texts?"

"If you want to call a 'typical' scene one from which the most essential elements have been removed and to which conspicuous but totally unfamiliar figures have been added, you might have a case," Blank countered.

"But you can find these figures in any collection of Egyptian drawings—all of them. . . ."

"That is the key to the whole business, I believe. What we have here are conventional figures in an unconventional order. They were obviously drawn by an Egyptian; even the bad engraving cannot conceal the authentic and inimitable Egyptian style; but it was an Egyptian labor-

ing to tell an unfamiliar story using the conventional figures that he had been trained to draw. I can best illustrate my thesis by another picture from the same book." He turned to Facsimile No. 1. "What do you see here?"

"Obviously an embalmer at work," said F. jauntily. But Professor Schwulst shook his head.

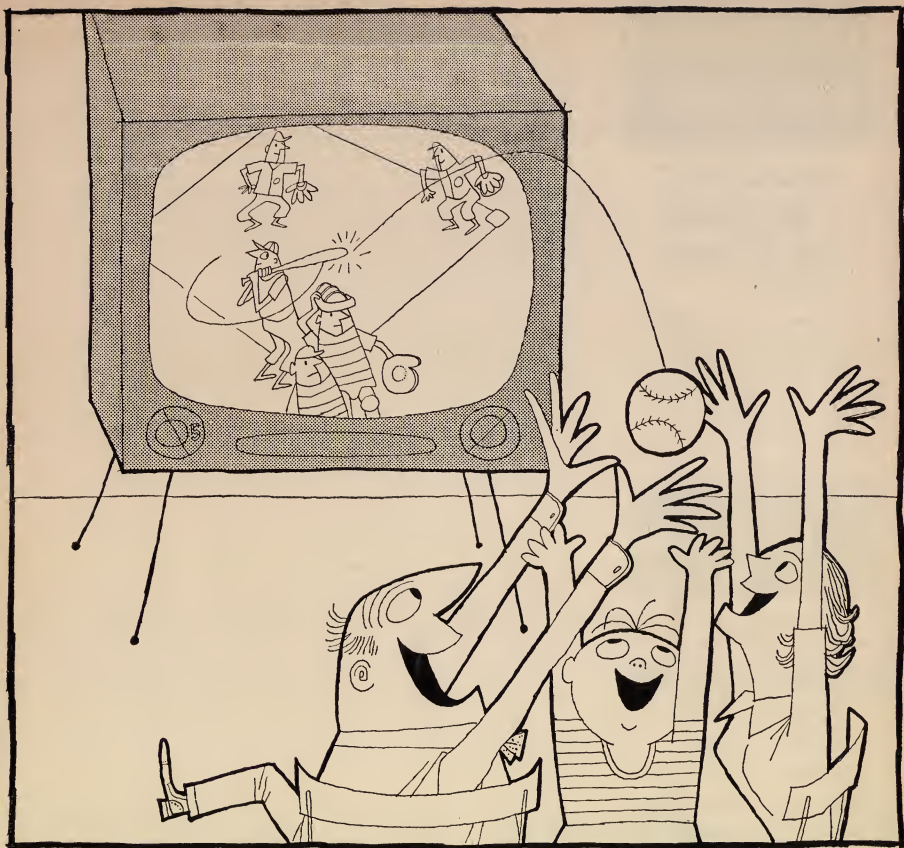
"There is something wrong here. As has often been observed, the canons or rules of Egyptian drawing are extremely strict and formal.⁷⁴ They specialized in funeral pictures in which there was a proper way to depict every little thing; but this is a highly unconventional scene, though I must admit with Mr. Blank that it was surely drawn by an Egyptian. I am trying to figure out what is wrong."

Blank tried to be helpful: "You will agree that the only way an Egyptian artist could draw was by setting down stock figures he had learned by heart. Now suppose someone asked such an artist to draw a completely original scene. What would he do? He would simply arrange the familiar figures of his repertoire in a new and unusual composition, and that is exactly what we have here. Turn this picture on its side, and Dr. Schwulst will immediately recognize what the man on the couch is doing."

"He is praying," the other answered without hesitation. "He is in the proper and conventional attitude of adoration—right foot thrust forward and hands raised before the face—that is the correct depicting of supplication, no doubt about it."

"So the artist was instructed to

(Continued on page 336)
THE IMPROVEMENT ERA



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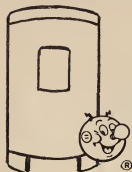
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THERE WERE JAREDITES

(Continued from page 334)

draw a man praying, and he did it in the proper way. But he was also told to represent the same man bound on an altar. The victim couldn't be bound if the artist was going to show him supplicating, but he could put him on his back. So here you have the strange incongruity of a man assuming the attitude of prayer in a supine position. 'I lifted up my voice,' it says (Abr. 1:15), '... and the angel of his presence stood by me, and immediately unloosed my bands.' If an Egyptian artist was told to represent an angel, what would he do, Professor Schwulst?

"He would draw a bird. The Egyptians always represent spirits that go and come as birds, even when they are thought of as having human form. The reason for that is obvious: birds are the only visible creatures that can leave the surface of the earth. But more specifically, there is a whole cycle of Egyptian legends dealing with the messenger bird of Ammon, who is the hawk; sometimes it is Ammon in person who goes forth from the shrine, but then he too (who is never otherwise represented in any but human form) takes the shape of a hawk. In the tales it is often hard to tell whether the messenger or angel is a bird or in human form. But certainly no Egyptian artist would or could represent a divine messenger as anything but a bird—preferably a hawk."⁷⁵

"Being asked to show a priest about to offer human sacrifice," Blank continued, "the artist draws a figure like an embalmer with a knife, but he is careful to show by his garb and attitude that he is *not* an embalmer."

"We could go on like this all night," said F., growing uneasy. "How about getting back to the subject? This *Rp't* rite that the Professor has been telling us about opened the way to the throne to ambitious princes and thereby made much trouble for Pharaoh, wasn't that the theme?"

"Right," said Professor Schwulst. "Pharaoh could never afford to be too trusting, as Amenemhet I once told his son. Already in the Pyramid texts the king puts on a terrific show: 'Introduce N. with trembling; adore N. who has honored you all, even as he commands the human race also to do...' (Pyr. 516a.) 'He will

take his seat on the great throne which the gods made... the gods of the horizon will come to him on their faces, and the imperishable stars bowing down...' (Pyr. 1154b-1155c; 1535b-c.) (Remember that Joseph to whom the stars bowed down was also an Egyptian ruler!) The throne itself is a thing of wonder, made all of copper or of iron. (Pyr. 1992c-2012a.)"

"Sounds like the court of the Great Khan," Blank volunteered.

"If you think so' listen to this: 'Open the double doors, that thou mayest stand at their head... they enter, they are smitten with fear; they depart, they lift up their heads... Thy brother stands beside thee, thy relatives stand beside thee...' (Pyr. 255a-256b.) Isn't that right out of Ibn Batuta? And when the king raises his hand, they must all stand up, 'and if N. lowers his hand towards them, they sit down,' and when he calls for a thousand they hasten to prostrate themselves before him. (Pyr. 1563a-c.) 'He sits upon that firm throne, whose knobs are lions, whose feet are the hoofs of the great wild bull...' "A prince of all princes this is," they say of him; and they appoint N. among the gods.' (Pyr. 1124a-1124c.) There is a great deal more in the same vein, and though the imagery may be adapted to a funerary context, it is plainly drawn from observations of real court life."

"In other words, a real and tangible 'epic milieu' behind the imagery?"

"Yes, such court scenes abound in the epics. They are not only real but also typically heroic."

"Would you say that the conflict between men and serpents so often mentioned in the Egyptian texts goes back to real events," Blank asked suddenly, "or is it symbolic?"

"No need to be symbolic about it," Schwulst replied, opening an Egyptian handbook to the part on snakes and reading from it: 'For the protection of human life, the Egyptians had to wage a constant war on snakes and scorpions.'⁷⁶ But what is your idea on the subject? You have brought some notes which you want to put into the record. Let's have them."

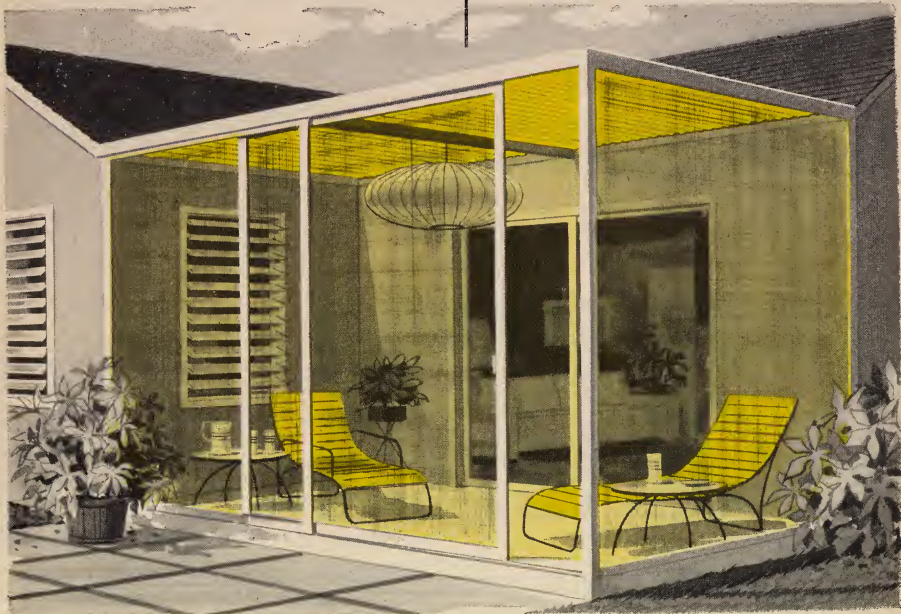
"Well," said Blank with suppressed enthusiasm, "I have long suspected that there was a great plague of serpents in the days of the first

(Continued on page 338)

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There Were Jaredites

(Continued from page 336)

Pharaohs, and the circumstances described in the Egyptian records are so very much like those reported in Ether that I am going to ask you to listen to the two descriptions and judge for yourselves. Here are the pertinent passages from the Mormon record. Early in their history, after only half a dozen or so kings had reigned over them there came a time of

... great dearth upon the land, and the inhabitants began to be destroyed exceeding fast, because of the dearth, for there was no rain upon the face of the earth.

And there came forth poisonous serpents also upon the face of the land, and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents, towards the land southward,

... [and] there were many of them which did perish by the way; nevertheless, there were some which fled into the land southward. (Ether 9:30-32.)

Do you get the picture? A great drought, a southward movement of cattle to better pastures, people and cattle both plagued by serpents! Some of the cattle get through to the 'land southward,' apparently a region where tropical rains could be relied on, but a great distance away, since most of them never made it. It was the 'dearth' incidentally, that destroyed the people, not the serpents. The animals were looking for grass, of course, and the people followed them: '... the people did follow the course of the beasts, and did devour the carcasses of them which fell by the way, until they had devoured them all.' (*Ibid.*, 9:34.) After that, it says, the serpents 'pursued them no more,' but they did present a definite barrier to the southern migration of the people, who were able to return to something like a normal economy when it finally rained, 'and there began to be fruit in the north countries, and in all the countries round about.' (*Ibid.*, 9:35.) Still it was not until over two hundred years later that 'the poisonous serpents were destroyed' and the people could go into the land southward. That means, of course, that this was no local or temporary condition. It was more than a few miles of snake-infested desert that kept a whole nation out of the lush south country for two centuries and more. In its years of isolation the land southward had become a paradise for game, and it had

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always been favorite grazing land for the herds. (*Ibid.*, 10:19.) We are told that in the days of King Lib, 'who became a great hunter,' 'the poisonous serpents were destroyed,' and the south country was opened up—but not to settlement: '... they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants.' (*Ibid.*, 10:21.) Moreover 'they built a great city by the narrow neck of land, by the place where the sea divides the land,' (*Ibid.*, 10:20)—divides it into north and south, that is, for there were no cities in the southland proper. All this activity seems to have been part of a great period of expansion and settlement in the days of Lib."

(To be continued)

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"The late Egyptian story of Petubastis called "The Fight for the Rights of Ammon," reads so much like a typical Indo-European epic that Pieper was frankly suspicious twenty-five years ago, though no evidence has been found to prove that it was not of native Egyptian origin; see M. Pieper, *Die ägyptische Literatur* (Wildpark-Potsdam, 1927), pp. 90-92.

"Re appears from the beginning "in his high castle with a court whose splendor reflects the glory of the courts of earthly kings, and transplants to heaven the life of a king of the Old Kingdom, with its archives, messengers, ceremonies, and the rest," thus S. Schott, *Mythenbildung*, pp. 17-18.

"Egyptian population is described by classical writers as composed of three classes only: priests, warriors, and artisans—with never a mention of farmers; thus Plato, *Timaeus* III, 22A; Diodorus, *Bibl.*, I, 74. The peasants are tied to the soil and belong to whoever owns it; cf. J. Breasted, *Ancient Records*, I, 285 (No. 630). In a few *Pyramid Texts* (e.g., 422), Pharaoh tills the ground ritually, but these pieces stand out sharply from the rest in style and content.

"W. Helck, "Rp't auf dem Thron des Gh," *Orientalia* 19 (1950), 417f.

"*Ibid.*, 430f. It should be noted that some Egyptologists, notably Moret, have identified Atum with Adam.

"*Ibid.*, pp. 418f.

"Gardiner, *Egyptian Grammar*, p. 169.

"Helck, *op. cit.*, pp. 433, 430.

"*Ibid.*, 430.

"*Ibid.*, pp. 422-5, 433.

"Gardiner, *op. cit.*, p. 73; cf. Moret, *op. cit.*, I, 185.

"Helck, *op. cit.*, pp. 424f.

"Hans Bonnet, *Reallexikon der ägyptischen Religionsgeschichte* (Berlin: De Gruyter, 1952), p. 397.

"*Ibid.*, p. 399, fig. 102.

"*Pyr. Text*, 625a; cf. 622a-625d.

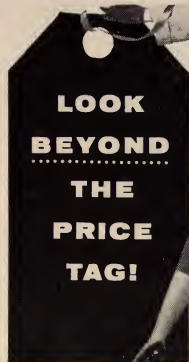
"Bonnet, *op. cit.*, p. 57.

"*Ibid.*, pp. 685f, 432.

"As the papyrus symbolizes Lower Egypt and the sedge (*schema*) Upper Egypt, so the lotus represents the whole land, as on a

(Continued on following page)

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There Were Jaredites

(Continued from preceding page)

throne-scene in the Papyrus of Hunefer, where a lotus, springing up before the throne, exactly as in Plate iii of the Book of Abraham, supports the gods of the Four Regions; reproduced in Budge, *Papyrus of Ani*, I, 241, fig. 1.

²²Moret, *op. cit.*, II, 528f.

²³C. H. V. Sutherland, "The Historical Evidence of Greek and Roman Coins," in *Greece and Rome IX* (No. 26, 1940), pp. 73ff.

²⁴Interesting commentaries on the rigid canons of ancient art may be found in Kees, *Aegypten*, p. 265; B. Meissner, in *Altorient. Texte*, II (2/3), pp. 12-21; and E. D. Van Buren, in *Orientalia*, 18 (1949), p. 498.

²⁵Schulst is probably thinking of the Nectanebos tale and the Pseudo-Callisthenes and some Oriental accounts of the wooing of Olympia, or even of A. B. Cook, *Zeus*, (Cambridge, 1925).

²⁶A. Wiedemann, *Das alte Aegypten* (Heidelberg, 1920), p. 247.

Hyrum's Prophecy

(Continued from page 307)

baptized about two hundred of the "cold, dead members of the Church," and brought many of them to Nauvoo. Even so, "several families who were not strong in the faith remained," in the words of one non-Mormon resident.⁵

While the Saints were engaged in building the Kirtland Temple, the township may well have held the largest population in northern Ohio. Even after the main exodus, the census of 1840 gives the population of Kirtland township as 1,778. But Kirtland township was dying. It continued its downward trend for many years. In 1890 it claimed only 909 people, fewer than before the Saints first arrived. Actually only in recent years has the township regained a substantial part of the population it claimed when it was the cradle of the Church. The census of 1950 reported a population of 2,663.

Kirtland at one time held promise of business and industrial growth, but it was not to be. In this it shared the fate of Lake County of which it is part. Lake County at one time supported a substantial iron industry, but after the Civil War the area did not develop industrially as did other regions of northeastern Ohio. As one writer put it, "A dozen ghost-town sites testify to a great change in the county's pattern of life. Long ago these were important places: Madison Dock, once a prosperous ship-build-

THE IMPROVEMENT ERA

ing center; Arcole, a furnace site; Dodd's Mill and Peace Mills, once lively mill towns; New Market, at one time a county seat, now a field along the Grand River gone to weeds. . . ."

Isn't it strange that this should have been the fate of a county that, in the opinion of the original surveyors of northeastern Ohio, was destined to become the most valuable land in the entire region? Yet other places in that region have flourished until they are today among the wealthiest cities in the nation, encompassing Cleveland, Ohio's largest metropolis; Youngstown, a steel center; Akron, the world's largest rubber manufacturing center; and others. Lake County was bypassed in this development, and even today Kirtland could almost certainly not support its residents by its own productivity.

It might erroneously be supposed that Kirtland is a desolate land. In reality it is situated in one of the most beautiful areas of Ohio. Its verdant rolling hills usually elicit such comments from Latter-day Saint visitors from the West as, "It is obvious why the Lord chose Kirtland." The many fine estates of the millionaires from Cleveland are a pleasure to behold, although it must be added that few of these, if any, are self-sustaining.

The retarded economic development of the area, however, is probably not the sole key to the scourge that the Prophet Hyrum was speaking about. The main scourge, doubtless was the terrible spirit of bitterness and apostasy with all of its attendant mental anguish and demoralization that descended upon the inhabitants of the region.

In October 1845, President Brigham Young received a letter from Reuben McBride, presiding elder in Kirtland, stating that the apostates were doing everything they could to injure the Saints and that they had broken into the house of the Lord and taken possession of it and were trying to take possession of the Church farm.⁷

The St. Louis *Luminary* on February 17, 1855, published an article containing this statement:

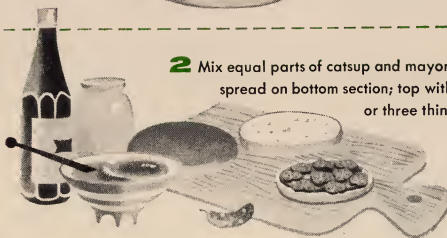
We called at Kirtland—found some tolerably good Saints considering circumstances, and many apostates. They have all become "rappers" and deny the Christ. They have taken possession of the temple, and they are no better off than thieves and robbers.⁸

(Continued on following page)

Make a tuna-burger... like they make it in Disneyland—with White Star tender tuna cuts

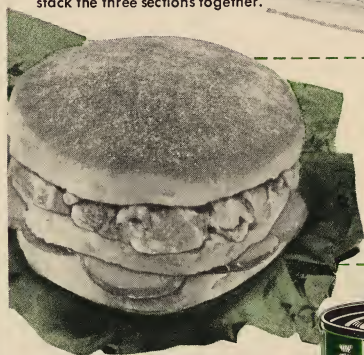


1 Slice hamburger bun into three sections



2 Mix equal parts of catsup and mayonnaise and spread on bottom section; top with two or three thin pickle slices

3 Mix White Star Brand Tuna with a little chopped celery and onion, a squeeze of lemon juice and enough mayonnaise to moisten. Heap on the second section, then stack the three sections together.



4 Wrap in aluminum foil and heat in moderate oven (375°) for about 15 minutes—or eat without heating, if you prefer



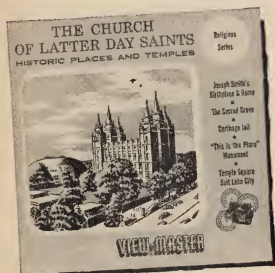
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Hyrum's Prophecy

(Continued from preceding page)

The Kirtland Temple was desecrated. It is reported to have served as a stable or barn for a time. It

was used for dances, games, shows, public meetings, and a school. The curtains of the temple were taken as spoils. Souvenir collectors pried plaster from the walls.

As Parents and Children Come to Common Ground

Richard L. Evans

IT IS AN odd thing, in a way, how each generation seems to feel that each preceding generation is somewhat old-fashioned—how each generation listens impatiently to the lessons of the last. Youth is so sure the rules have changed. Age is sure they haven't. Youth feels it knows how far it can go. Age is deeply aware of the danger. Youth feels it can always apply the brakes in time to save itself. Age knows it isn't always so. And so parents frequently find themselves groping, reaching, pleading, trying to say what should be said, in a way that will not be misunderstood, in a way that will not seem meddlesome. And always there is great need for parents and children to come to common ground, and to say to one another what should so much be said. And so we would plead this day with parents and with children to be more understanding with one another, to come to common ground: To you as parents, to remember when you were young; to remember why you wanted to do some things you wanted to do; to remember how eager you were for social acceptance—how sensitive you were to ill-timed criticism, and how easily your hearts could be hurt; and how some things which now seem less important, once mattered very much. All this as parents we ask you to remember. And now to you, our children, to you in your youth: Why should you suppose that the basic rules have really changed in the few short years since your parents were as young as you? The road seems new to you. It isn't new to them. They've been over it. They are still traveling it, and it is still essentially the same. We have more; we move faster; we have acquired some things and lost others—but it is still true that causes are always followed by consequences. And as you ask your parents to remember this of you, will you also remember this of them: that they were young, not very long ago, as you are young today—that they once thought your thoughts; that they once felt they too had found new ways and felt your longings for flight and freedom—and since have learned the wisdom of restraint. Remember, too, that parents have hearts that can be hurt; that they, like you, are sensitive to ill-timed criticism and to misunderstanding of their motives. Remember that there is nothing, in righteousness, they would not do for you. They are yours and you are theirs, and you and they together have the privilege, the right, the duty, to sit down and share your thoughts and consider your decisions with one another, that both of you together may be listened to and respected—and work and pray and plan together for the wholeness of your happiness—always and forever.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, MARCH 4, 1956
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Martin Harris, one of the three witnesses to the Book of Mormon and a man high in the early council of the Church, provides a pathetic picture of one who failed to heed Hyrum's prophecy. For a time he supported the claims of James J. Strang, leading dissenter after the Prophet's death. In 1846 he went to England as a missionary for Strang's group, although he shortly became disillusioned in that cause and returned to Kirtland.

Mr. Christopher Grary, a non-member early pioneer of Kirtland, makes this interesting observation of the poverty which had overtaken Martin Harris:

In 1867 or 1868, while acting as township trustee, complaint was made to me that Martin Harris was destitute of a home, poorly clothed, feeble, burdensome to friends, and that he ought to be taken to the poor-house. I went down to the flats to investigate, and found him at home near the temple, with a family lately moved in, strangers to me. He seemed to dread the poor-house very much. The lady of the house said she would take care of him while their means lasted, and I was quite willing to postpone the unpleasant task of taking him to the poor-house. Everybody felt sympathy for him."

It is comforting to know that Martin Harris subsequently was reconciled to the Church and that by popular subscription funds were raised for his transportation to Utah in 1870 where he spent his remaining years. [See THE IMPROVEMENT ERA, July 1955, p. 505ff.]

Hyrum's prophecy was not limited to the members in Kirtland township or the county of which it is a part. It appears to have applied to the entire Kirtland Stake, most of the branches of which were in northeastern Ohio in an area about one-sixth the size of the state of Utah. Suffice it to say that the Church disappeared from the entire region.

Are we now entering the second phase of Hyrum's prophecy?

... yet your children may possess them, but not until many years shall pass away; ... and then will I send forth and build up Kirtland, and it shall be polished and refined according to my word. . . .

Most of the branches of the Kirtland Stake were situated in an area corresponding roughly with the North Ohio District of the Great Lakes Mission. In this area today there are over a thousand members.

Missionaries have labored in the region for many years, but until recently the work of the Church lagged behind other districts of the mission. Today, however, the membership is growing rapidly, having more than doubled in the past five years. Ten branches have been organized thus far, and others are contemplated for the not-far-distant future. A chapel in Akron has been acquired by purchase, and one in Cleveland has been built by the members. At least two other branches expect to commence construction within a year, and the remaining branches are raising funds for construction.

The district and the branches are patterned insofar as possible after stake and ward organizations. Two elders quorums have been organized within the past two years, affording special satisfaction in view of the fact that the first elders quorum of the Church was established there.

It is a source of further satisfaction that Latter-day Saints in the region are well received by their communities. Many are successful and highly esteemed. The membership includes

(Concluded on following page)

see HISTORIC PLACES and TEMPLES of the CHURCH

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Hyrum's Prophecy

(Concluded from preceding page)

doctors, university professors, scientists, a prominent maritime lawyer, several executives in business and government, a number of dental school students, and others engaged in equally honorable occupations. One member of the Church presided over the twenty Kiwanis Clubs of the Cleveland area and has held other important position with the Kiwanis International.

In 1954 the Saints throughout the region thrilled to the dedication by President David O. McKay of a new chapel in Cleveland, only twenty miles from the Kirtland Temple. The beautiful chapel, built almost entirely by the labors of the members, served as a reminder of the sacrifices of the earlier Kirtland Saints. Telegrams of congratulations were received from the governor of Ohio, the governor of Utah, the mayor of Cleveland, and many other prominent men throughout Ohio and the nation.

The ground breaking by the following editorial in the *Cleveland Press*:

If Joseph Smith, the dedicated and courageous founder of the Mormon Church, were living today, he would take special pride in the news that a new Mormon Chapel shortly will be built on Lake Avenue near Edgewater Park.

The building would, for him, undoubtedly be the confirmation of his own faith, once shared by too few in northern Ohio, that the Church had the spiritual strength and economic substance to live and grow.

It was the religious forebears of the builders of this chapel, first in Cleveland, who constructed a Mormon Temple more than 120 years ago in nearby Kirtland. . . .

And it must be with great pride that Cleveland Mormons can now note that their Church's strength is sufficient to push the frontier back above the route of their once-tragic march, and that they can build a chapel so close to the historic spot in Kirtland where their early temple stood.¹⁰

REFERENCES

- ¹History of the Church, Vol. IV, pp. 443-444.
- ²E. O. Randall and D. J. Ryan, *History of Ohio*, Vol. III, pp. 408-409.
- ³Andrew Jensen, *The Historical Record*, Vol. V, p. 79.
- ⁴Painesville Telegraph, February 9, 1842.
- ⁵Christopher G. Grary, *Pioneer and Personal Reminiscences*, p. 60.
- ⁶Ohio State Archaeological and Historical Society, *Lake County History*, p. 5.
- ⁷History of the Church, Vol. VII, p. 484.
- ⁸Temples of the Most High, p. 45.
- ⁹Christopher G. Grary, *Pioneer and Personal Reminiscences*, p. 44.
- ¹⁰The Cleveland Press, editorial, Monday, June 8, 1953.

THE IMPROVEMENT ERA

Meadows

(Concluded from page 319)

every little breeze that skipped across their dewy tips. Long-stemmed purple violets grew in clumps or strayed among the grasses or waded into the clear bright water and seemed, each in its own perfection, to have been waiting there just for me.

The willow trees leaned over the water and fluttered their leaf fingers at their own reflection or dipped at the weight of small birds who sang out their love for the meadow. Water cress, sturdy and green, and peppery to taste, sent its white roots into the sand where the brook deepened into still dark pools.

An earthy damp fragrance hung over this meadow, and to my childish eyes an enchanted haze seemed to fold it in a complete secret pocket, away from the world. I believed the fairies gathered there. I felt their presence and watched eagerly for every sign of them. And they were there! Who can say they were not? For I have carried the spell they laid upon me through all these years, so that now I need only to shut my eyes to slip back again, to lie captive to their magic in the meadow of my childhood.

Meadows hold more than meets the eye. For each man their meanings may be different, colored by the thoughts he carries to them, as well as by those he takes away; but for me, meadows are so filled with wonder, with beauty, with sanctity and grace, that surely my cup of joy in them runneth over!

These Times

(Continued from page 290)

The elected Vice President of the United States (constitutional) would be in the picture in his present constitutional status. His importance is in the political, congressional field where the Constitution places him, plus such duties (membership in the National Security Council, ceremonial representative and speeches) as might be assigned.

The Executive Vice President would accept responsibility, under the President, for administrative operations as follows:

- The Executive Vice President
1. The Secretary of Agriculture
2. The Secretary of Commerce

(Continued on page 347)

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NEW 4' Rohr Flute	NEW 8' Orchestral Oboe	
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NEW Light, Medium and Full	4' Salicot	NEW 8' Swell to 8' Pedal
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Swell and Great, 61 keys each.	NEW 2' Flautino	NEW Swell to Swell 4'
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NEW separate expression pedals for each manual with special switch to control pedal tones from desired manual.

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Melchizedek Priesthood

Melchizedek Priesthood—Ordinations and Settings Apart

THE HOLY MELCHIZEDEK PRIESTHOOD

First—Priesthood Defined:

a. Priesthood is power—the power of God.

Priesthood is the power by which the Eternal Father and his Only Begotten Son perform all their works in righteousness both in heaven and on earth. It is the power by which the Divine Creator organized the heavens and the earth and set the laws into operation which govern the various heavenly bodies. It is the power by which the works of God have been accomplished during the past or are accomplished at the present time and will continue to be accomplished in the future.

b. Priesthood is God's channel of revealing knowledge.

From age to age throughout the various gospel dispensations, according to the Prophet Joseph Smith:

[The Holy Melchizedek Priesthood] . . . is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven.

It is the channel through which the Almighty commenced revealing his glory at the beginning of the creation of this earth, and through which he has continued to reveal himself to the children of men to the present time, and through which he will make known his purposes to the end of time.¹

c. Knowledge of God revealed through the priesthood.

In modern revelation we are informed that it is through their "power of godliness" and through the power of the priesthood that holy men have been and may be privileged to ". . . see the face of God, even the Father, and live."² The Lord revealed the following great truth to the Prophet Joseph Smith:

And this greater priesthood administereth

the gospel and holdeth the key . . . of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh.³

d. Priesthood is the power of God delegated to man.

According to the Prophet Joseph Smith, priesthood is the "power of God delegated to man to act in his stead here upon this earth." Those to whom this priesthood has been given have the power to officiate in the ordinances of the gospel, to speak in the name of the Lord, and to perform all the duties pertaining to the building up of the kingdom of God upon the earth.

e. Priesthood is sealing power of gospel ordinances.

Priesthood is a power by which all the ordinances of the gospel are performed and are made valid in this world and also in the world to come. Only those contracts, ordinances, and blessings which are sealed upon church members by the power of the priesthood will be recognized throughout the eternities by Elohim and his Only Begotten Son. These ordinances must also have the added sanctification, approval, and sealing of the Holy Spirit of Promise or Holy Ghost.

f. Church organized through the power of the priesthood.

Priesthood is authority by which prophets in the various gospel dispensations have organized the Church of Jesus Christ. At no time in history could the true Church be on the earth unless priesthood was here. Thus, Joseph Smith organized the Church of Jesus Christ of Latter-day Saints in this dispensation through the authority of the Melchizedek

Priesthood or "Holy Priesthood, after the Order of the Son of God."⁴

KEYS TO THE PRIESTHOOD

First—Meaning of "Keys to the Priesthood."

According to the Prophet Joseph Smith, the Melchizedek Priesthood holds ". . . the keys of the kingdom of God in all ages of the world to the latest posterity on the earth."⁵

Not only has the priesthood been given to worthy members of the Church of Jesus Christ of Latter-day Saints, but some of them have also received what has been termed by the Lord as the "keys to the priesthood." These keys constitute the power by which the priesthood is made available for the use of men in building up the Church and the kingdom of God here on the earth. There is a symbolism involved in the word keys, a key being an instrument to unlock or open a door; thus the keys of the kingdom or the keys of the priesthood constitute the power by which the kingdom is opened or unlocked for men.

Second—Priesthood and Keys of the Priesthood defined by President Joseph F. Smith.

The priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the priesthood, has this authority delegated to him.

But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the keys of the priesthood. In their fulness, the keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor. Thus, the president of the temple, the president of a stake, the bishop of a ward, the president of a mission, the president of a quorum, each holds the keys of the labors performed in that particular body or locality. His priesthood is not increased by his special appointment, for a seventy who presides over a mission has no more priesthood than the

¹Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 166-167.

²D & C 84:22.

³*Ibid.*, 84:19-21.

⁴*Ibid.*, 107:3.

⁵Smith, *op. cit.*, p. 166.

seventy who labors under his direction; and the president of an elders' quorum, for example, has no more priesthood than any member of that quorum, but he holds the power directing the official labors performed in the mission or the quorum, or in other words the keys of that division of that work. So it is throughout all the ramifications of the priesthood—a distinction must be carefully made between the general authority, and the directing authority of the labors performed by that authority.⁶

Third—Restoration of the "Keys to the Priesthood."

On April 3, 1836, in the Kirtland Temple, Moses appeared to Joseph Smith and Oliver Cowdery and bestowed upon them the keys of missionary work. We quote Joseph's statement in the Doctrine and Covenants: "... Moses ... committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north."⁷ After Moses left, Elias appeared and "... committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed."⁸ After this vision had closed, Elijah came to Joseph and Oliver and conferred upon them the keys of temple work, or in other words, he gave to them the power and the authority to "... turn the heart of the fathers to the children, and the heart of the children to their fathers, ..." declaring, "Therefore, the keys of this dispensation are committed unto your hands; and by this you

may know that the great and dreadful day of the Lord is near, even at the doors."¹⁰

The Prophet Joseph Smith described the restoration of various other keys of the priesthood in the following words:

Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; . . . And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of diverse angels, from Michael or Adam down to the present time, all declaring their dispensations, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!¹¹

It is evident from the foregoing that Joseph Smith and Oliver Cowdery received from heavenly messengers all the priesthood and keys necessary for the salvation of both the living and the dead in building the Church and kingdom of God here upon the earth. Thus the Dispensation of the Fulness of Times was ushered in, it being necessary

... that a whole and complete and perfect union, and welding together of dispensations and keys and powers and glories should take place and be revealed from the days of Adam even to the present time. . . .¹²

Thus the keys of the kingdom of God and of the Holy Melchizedek Priesthood were restored to earth, being given to Joseph Smith, God's anointed prophet, seer, revelator, and

President of the Church of Jesus Christ.

Fourth—Keys held by the President of the Church.

There is only one man upon the earth at a time who holds all the keys of the priesthood, which keys include all of those pertinent to the building of the Church and kingdom of God here upon the earth. That person is the President of the Church of Jesus Christ of Latter-day Saints. In referring to the various keys which had been brought from heaven to earth and conferred upon the Prophet Joseph Smith, the Lord declared:

For I have given him the keys of the mysteries and the revelations which are sealed until I shall appoint unto them [church members] another in his stead.¹³

Therefore, the keys of the kingdom of God and of the Holy Melchizedek Priesthood are vested in the President of the Church of Jesus Christ of Latter-day Saints. Beginning with the Prophet Joseph Smith and continuing on through his successors, each President of the Church has received the same keys and authority down to the present time. Thus all the keys pertaining to revelations for church guidance, pertaining to priesthood and the ordinances performed therein, and the functioning of all the organizations of the Church of Jesus Christ pertinent to the growth and building of the kingdom of God and the saving of souls are held by the President of the Church of Jesus Christ of Latter-day Saints.

¹³Ibid., 28:7.

⁶Joseph F. Smith, *Gospel Doctrine*, pp. 168-169.

⁷D & C 110:11.

⁸Ibid., 110:12.

⁹Malachi 4:5-6.

¹⁰D & C 110:16.

¹¹Ibid., 128:10, 21.

¹²Ibid., 128:18.

THESE TIMES

(Concluded from page 345)

3. The Secretary of Health, Education, and Welfare
4. The Secretary of the Interior
5. The Secretary of Justice (new name for head of the Department of Justice)
6. The Secretary of Labor
7. The Postmaster General

There are answers to those who might object (in Congress or in clientele groups) that this removes important areas of administrative decision too far from the President himself. They are often far removed today. The reduction in pressure on the President could enhance direct contact on the top issues.

The provision of the Executive Vice President would provide immediate contact with the top operating officer under the President.

The logic in support of such a reorganization is simple. It places first things first in the political arena of the present. The issues that color every decision emerge in the matrix of foreign affairs, finance, and defense. These questions cannot, of course, be divorced from agriculture, land and water, labor, health, and other questions. But the separation in the organization can better serve all, together, in connected fashion. The Cabinet can continue, with the EVP added, in such form as will serve the needs of the government best.

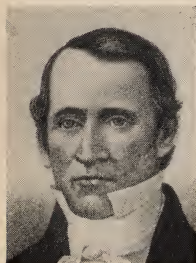
By freeing the President for large

central matters, the executive vice presidency could add a much-needed dimension to the presidency itself. Staffing and line reorganizations have already added much. The well-proven device (in American organization) of the Executive Vice President could now be added, with great profit to policy, to management, to the ends desired by the American people and their friends and allies throughout the world.

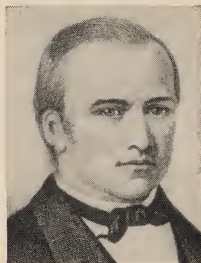
The new position, if created, could also improve and not detract from the system of accountability and responsibility. Like existing Cabinet officers, he would serve at the pleasure of the President. He would be removable and subject to replacement at any time, whereas the elected Vice President would stand in the line of presidential succession.



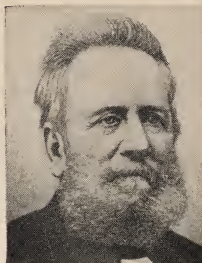
The Presiding



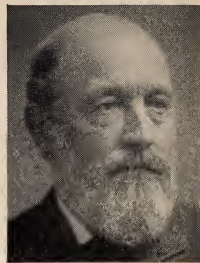
Edward Partridge
FIRST PRESIDING BISHOP



Newel K. Whitney
SECOND PRESIDING BISHOP



Edward Hunter
THIRD PRESIDING BISHOP



William B. Preston
FOURTH PRESIDING BISHOP

EDITOR'S NOTE: We present only a paragraphical sketch of each of the eight Presiding Bishops of the Church who have, under the inspiration of the Lord, progressively developed the Aaronic Priesthood program since John the Baptist ordained Joseph Smith and Oliver Cowdery, May 15, 1829. Each Presiding Bishop, during his administration, has been rightfully designated "President of the Aaronic Priesthood in all the world."

Eight Presiding Bishops Head Aaronic Priesthood in This Dispensation

Edward Partridge, first Presiding Bishop, was born in Massachusetts, August 27, 1793; baptized by Joseph Smith, December 11, 1830; called by revelation, ordained, and set apart to be "a bishop unto the Church" February 4, 1831; died in Nauvoo, May 27, 1840. His bishop's license was signed by twenty Church leaders, including Joseph and Hyrum Smith, Oliver Cowdery, David Whitmer, and Martin Harris. Of Bishop Partridge, Joseph Smith said: "He was a pattern of piety . . . known for his steadfastness and patient endurance to the end." He was stripped of his outer clothing, tarred and feathered in public by an angry mob when he refused to deny his testimony and to leave the county. He was present when the Kirtland Temple was dedicated. In the revelation directing the appointment of Bishop Partridge, the Lord gave his reason: ". . . because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile."

Newel K. Whitney, second Presiding Bishop, born in Massachusetts, February 5, 1795; baptized November 1830; ordained a bishop December 4, 1831; sustained as Presiding Bishop April 6, 1847; died September 23, 1850. He was a merchant in Kirtland, Ohio. When standing in his store one day, he was approached by a young, impressive-

looking person who exclaimed: "Newel K. Whitney, thou art the man. . . . I am Joseph, the Prophet. You've prayed me here; now what do you want of me?" The Whitneys had heard of the restored gospel but wanted to meet the Prophet. It is said that while Joseph Smith was in the East he saw the Whitneys, in vision, praying for the Lord to send him to them. Their prayer was answered. When called to be a bishop, Brother Whitney appealed to the Prophet: "I cannot see a bishop in myself, Brother Joseph; but if you say it's the Lord's will, I'll try." Joseph answered, "You need not take my word alone. Go and ask Father for yourself." In answer to Bishop Whitney's prayer, he heard a voice from heaven: "Thy strength is in me."

Edward Hunter, third Presiding bishop, was born June 27, 1793; baptized October 8, 1840; farmer, tanner, surveyor, businessman, cavalry officer, county commissioner, served as bishop of Nauvoo 5th, Winter Quarters 7th, and Salt Lake City 13th wards; set apart as Presiding Bishop April 11, 1852; laid southwest cornerstone of Salt Lake Temple April 6, 1853 as president of the Aaronic Priesthood; died October 16, 1883. Conversion followed attendance at his first Mormon meeting when he asked the Lord: "Are the Mormons

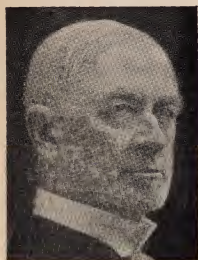
thy servants?" Instantly a great light filled the room. His prayer was answered. He gave the Prophet Joseph Smith \$7,000 in cash and \$4,000 in merchandise, donated \$5,000 to assist emigrants, and lost \$50,000 in the exodus from Nauvoo. His favorite theme was: "Pay your tithes and be blessed." He helped to bury the Prophet Joseph Smith and his brother Hyrum following their martyrdom June 27, 1844.

William B. Preston, fourth Presiding Bishop, was born in Virginia, November 24, 1830; descendant of the Prestons after which the English town was named and in which the first gospel sermon was preached in Europe in this dispensation; baptized February 1857; called almost immediately to fill a mission in "Upper California"; called by President Brigham Young to assist with emigration problems; made several trips by ox team to the Missouri River; one of the pioneers of Cache Valley; helped build canals, survey and establish towns, build churches and schools; ordained a bishop November 14, 1859; president Cache Stake; set apart as Presiding Bishop April 6, 1884; died August 2, 1908. It was during Bishop Preston's administration as Presiding Bishop that the Church was released from debt through the payment of tithing as a result of the revelation to, and the labors of, President Lorenzo Snow.

THE IMPROVEMENT ERA

Bishopric's Page

Prepared by Lee A. Palmer



Charles W. Nibley
FIFTH PRESIDING BISHOP



Sylvester Q. Cannon
SIXTH PRESIDING BISHOP



LeGrand Richards
SEVENTH PRESIDING BISHOP



Joseph L. Wirthlin
EIGHTH PRESIDING BISHOP

Charles W. Nibley, fifth Presiding Bishop, was born February 5, 1849, Midlothian, Scotland; immigrated to America, 1855, and to Utah, 1860; first family home in Cache Valley, Utah, was part dugout; traded a stove for his first farm. His varied and colorful business career included farming, secretary, manager, county assessor; organizer of lumber, railroad, and sugar companies. He was counselor to the first president of Union (Oregon) Stake; accompanied President Joseph F. Smith to Europe, Hawaii, and Canada; accompanied President Heber J. Grant to Canada and Arizona for temple dedications; missionary to England; ordained a bishop and set apart as Presiding Bishop December 11, 1907; set apart as second counselor to President Heber J. Grant, May 28, 1925; died December 11, 1931. It was during Bishop Nibley's administration that 200,000 bushels of wheat, accumulated by the Relief Society on advice of President Brigham Young, was released to help relieve the wheat shortage during World War I.

Sylvester Q. Cannon, sixth Presiding Bishop was a son of Elder George Q. Cannon who was successively an apostle and Counselor to Presidents John Taylor, Wilford Woodruff, and Lorenzo Snow; born in Salt Lake City, June 10, 1877; missionary to the Netherlands; twice president of the Netherlands Mission; secretary to his father in the

Eastern States Mission and in England; accompanied President Francis M. Lyman to Turkey and Palestine; president of Pioneer Stake; ordained a bishop and set apart as Presiding Bishop June 4, 1925 and served until April 6, 1938 when he was released as Presiding Bishop and sustained as "associate member of the Council of the Twelve"; ordained an apostle April 14, 1938; sustained as a member of the Council of the Twelve October 6, 1939; died May 29, 1943. Bishop Cannon, an engineer by training, was President of the Utah Society of Engineers; member of the American Society of Engineers; and a man of tremendous mental capacity and spiritual vigor.

LeGrand Richards, seventh Presiding Bishop, is a son of the late George F. Richards, President of the Council of the Twelve; born in Farmington, Utah, February 6, 1886; missionary to the Netherlands and, subsequently, at twenty-eight, president of the Netherlands Mission; bishop of Sugar House, Glendale, and University wards; high councilman; president Hollywood Stake; missionary Eastern States; president Southern States Mission; set apart as Presiding Bishop April 14, 1938. Miraculously healed, made well, raised from imminent death to finish his mission as Presiding Bishop and to become one of the Twelve Apostles; released as Presiding Bishop April 6, 1952; ordained an Apostle April 10, 1952. He served large firms as secretary and as secretary-treasurer; conducted his own real estate business for more than twenty years. During his administration as Presiding Bishop, the Aaronic Priesthood programs, ward teaching, and attendance at sacrament meeting forged ahead on an unprecedented scale. While Presiding

Bishop, he wrote the book *A Marvelous Work and A Wonder*, and later wrote *Israel! Do You Know?* "Bishop Richards," as he is affectionately known, is a missionary at heart, a natural-born bishop, a forceful advocate of the restored gospel.

Joseph L. Wirthlin is the Presiding Bishop of the Church today, the eighth person to hold this high position in this dispensation; born in Salt Lake City, August 14, 1893; missionary to Germany and to the Central States; bishop Salt Lake City Thirty-third Ward; chairman bishops' council in Salt Lake region; high councilman; president Bonneville Stake; counselor in Presiding Bishopric 1936-1952; set apart as Presiding Bishop April 10, 1952. Among his first official acts as Presiding Bishop, with the approval of the First Presidency, were, (1) to change the age schedule for ordination to, and advancement in, the Aaronic Priesthood from ages 12 for deacons, 15 for teachers, 17 for priests, to ages 12, 14, and 16 respectively; (2) to organize senior members of the Aaronic Priesthood into quorums and groups on the ward level. Bishop Wirthlin has an unusual capacity for quick and accurate appraisal of facts and intelligent decisions. Programs coming under his direction as Presiding Bishop stand today at the highest achievement level in recorded history. His oft-repeated statement, "Priesthood must never be given second place in our hearts," has stirred thousands of Aaronic Priesthood leaders to greater activity throughout the Church. His interest in and love for youth is constant and inspiring. Bishop Wirthlin is the only Presiding Bishop who has held each of the three positions in the Presiding Bishopric.

WARD TEACHER'S STUDY GUIDE May 1956

Because of space limitations on these pages this month, the ward teachers' study guide for May 1956 will be found on the following page.

MAY 1956



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Study Guide for Ward Teachers May 1956

Honoring the Priesthood

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, and in all diligence.

He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen. (D & C 107:99-100.)

Here in one of the early revelations to the Church, the Lord has issued two divine injunctions to every priesthood holder, showing the way by which he may honor the Holy Priesthood and hold it sacred:

First: Learn your duty in whatever office of the priesthood you may hold, and

Second: Act in all diligence in whatever office you may be appointed!

The measure by which you will be judged is by what you do as a holder of the priesthood as well as by how you live.

In the above quoted revelation, after setting forth his commandments to priesthood holders, the Lord re-emphasized their importance by warning of the penalty that follows slothfulness, failure to learn one's duty, and showing evidence of not being approved! He shall not be counted worthy to stand! The meaning of that penalty is clearly implied: He shall not stand as a leader among the people. He shall not stand worthy of rights and privileges in the Church reserved to the diligent. He shall not stand against the buffetings of the things of this world as he shall be assailed by them.

The conferring of the priesthood by the laying on of hands contains the promise of two heavenly endowments: power and authority on condition that the individual thus blessed shows himself approved before the Lord.

One is dishonoring his priesthood when he seeks to cover his sin, to gratify his pride, his vain ambitions, or to exercise control or dominion or compulsion upon the souls of men in any degree of unrighteousness. He who fails to keep the covenant he makes when he receives the Holy Priesthood is in danger of one day having the Lord say: "I bestowed upon you the Holy Priesthood. You received it with an oath and covenant that you would be true and faithful in it. This you failed to do. Instead of doing that, you turned away—you did not exercise that priesthood; therefore, that priesthood cannot be continued with you." That would be a dreadful thing because such a pronouncement as that would mean he could not receive exaltation. (Instructions to the Twelve, by President Joseph Fielding Smith.)

Those who honor their priesthood by giving diligent heed to the words of eternal life and who overcome by faith are sealed by the Holy Spirit of Promise by the Lord's voice out of the heavens, and are entitled to glorious promises.

Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's. (D & C 76:59.)

Brethren, honor your priesthood and prepare to receive your eternal blessings!

INTRODUCTION OF STUDY GUIDE FOR JUNE 1956

Prepare Now to Meet God

This life is a probationary state in which we have the opportunity to prepare to meet God. Through the atoning sacrifice of the Savior, the grave has been opened to those who die, but in order to gain the full benefits of Christ's atonement, we must overcome the weaknesses of the flesh through obedience to the Master's laws and commandments.

References: (Romans 8:16-18; 15:25-27; Alma 12:12-24; and Pearl of Great Price, Moses 6:49-52.)

Dubious Teacher

(Concluded from page 318)

her boys' cropped heads and stretching arms.

Her mind came back to the program. What was the bishop saying? "So today we are going to honor a mother whom we believe to have been more truly a mother not only to her own family, but also for thirty-five years to members of our community and neighboring ones whose children have attended Hamilton High. We have over four hundred and sixteen of those pupils present today. Following this service there will be open house at my home where each of you can greet and honor Sister Sharp. We believe no woman has so influenced—"

Mary Sharp's head was swimming. Her own children must have been aware of this. Her class of boys? Yes, for two had now got up and were escorting her forward to Brother Black who took her to the stand to sit. And Justin Clark was giving his speech. She forced her mind to listen to the words. "Sister Sharp brought order to our class. Order is a beautiful thing—"

WHY DOCTOR STUBBS was speaking. His kinky red hair and freckled nose took her back over the years. "Sister Sharp's discipline was instruction and training which corrected, molded, and strengthened. Her discipline taught me to love perfection, and I carried that discipline with me into medicine—"

There were so many talks. Even her son John, her lawyer son, came forward, kissing her on the cheek before he faced the congregation. "Mother's great love for us taught us obedience, and only when we learn to be obedient can we truly love our Father in heaven—"

Mary Sharp's heart almost burst. Her eyes were filled with tears. She would never, never forget this day. She looked again at her row of boys. Yes, there was Ben, and little John, and Orson Buff, the druggist, and all the others hovering in among her boys. She'd talk to the bishop and Superintendent Black. With the help of three or four fun-loving men, they could arrange a real party for those boys in the canyon the minute school was out. Her eyes twinkled for a moment. After all, a little fun would do those fine boys a world of good.

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YMMIA General Board Members Appointed

(Concluded from page 294)

(Salt Lake City) Stake in 1944. He later served as assistant superintendent of YMMIA in Emigration Stake, and when University Stake was created he became YMMIA superintendent, a position he has held for five years. He has aided the general board at June conference during the past two years. At the time of this appointment he was a president of the fifty-seventh quorum of seventy and active in genealogical matters. He is a veteran of World War II and was graduated from the University of Utah. His wife is the former Lettie Squires. The couple have three sons and a daughter. His first assignment with the general board will be to the Junior M Men committee.

ELDER CATMULL is a member of the faculty of the University of Utah. He is a former faculty member of Ricks College, but left Ricks to study and teach at the University of Minnesota. (Since his appointment to the general board he has returned to the University of Minnesota to play the title role in *King Lear*, their silver anniversary production.) He is a former missionary to the Central States. He has filled numerous ward and stake positions in Mutual and Sunday School. Most recently he was a member of the Monument Park (Salt Lake City) Stake Sunday School board. His first general board assignment will be to the drama committee.

TO A YOUTHFUL PHOTOGRAPH (Mother)

By Georgia Moore Eberling

I FOUND the picture safely tucked from sight
Among her treasures. I had never seen
This stranger from the days of dim lamp-
light
When she was young and all her days
serene.
Her hair is curly-brown and drawn down
low
Across a fair smooth brow, and held in
place
Above the forehead with a velvet bow. . .
Her skirt is long, the ruffles edged with
lace,
The fitted basque outlines a curving breast,
A dozen buttons march from belt to chin,
The folded hands betoken poise and rest,
Her collar boasts the well-beloved breast-
pin.
Dear Mother, you have been long years
away,
But you are back, forever young, today.

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THE IMPROVEMENT ERA

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Mature Adults or Oldsters

(Continued from page 321)

feeling and that we are all linked actually by physical ties as well as by many other linkages. Empathy is more than sympathy. It is one's ability to project himself imaginatively into the life of another and feel as he feels and thinks as he thinks.

"Love thy neighbour as thyself."

We must share joy and sorrow together as brothers and sisters. To administer to the needy, the Relief Society sisters must have this power of empathy and be able to feel and think as do those they are trying to help or their help will be in vain. The ward teachers also must have this characteristic. All of us in this world and in heaven are locked together by intangible bonds. Not one of us can reach great heights without carrying all those around us upward also. And none can be low and vile without all those around being dragged downward. When one begins to realize this, he shows signs of maturity.

Seek out the sayings of the wise men of the ages: Shakespeare, Milton, Gandhi, Emerson, Plato, Socrates, Isaiah, the Prophets, and the humble man of Galilee. It is only when one stops and listens to the great legacies of the past that one shows signs of maturity.

Search the scriptures for in them you will find the way to eternal life. (See John 5:39.) Listen to the wise and inspired leaders of our Church. Consider well the consequences before going contrary to their counsel. Yes, we are trained from youth to listen to our spiritual ancestors. When we have made this a habit, we are approaching maturity.

Maturity in one God—not many gods of conflicting purpose, but one consistent whole—faith that life is worth living.

Faith is a satisfying philosophy of life. The first principle of the gospel is faith, for it is the basis of all our actions. This is life eternal, to know thee, the only true God and Jesus Christ, whom thou hast sent. (See John 17:3.)

These then are some of the signs of maturity; knowledge, communication, responsibility, teachableness, empathy, listening to our spiritual ancestors, and faith.

Here are some measuring sticks to determine our degree of maturity. As

THE IMPROVEMENT ERA

we look back on our lives we may feel sad that we have been unable to move closer to these ideals. This very feeling of humility is one of the signs of maturity. But we must forget about the yesterdays and look hopefully toward the tomorrows.

SMOKING AND CANCER*

TO ESCAPE lung cancer risk, male heavy smokers are advised to quit now. Survey shows heavy drinking increases chances of cancer of the larynx among heavy smokers.

* * * * *

It is not too late for the man who has been a heavy cigarette smoker to escape the risk of lung cancer. His chances of getting the disease are very greatly reduced if he stops smoking now.

The American Cancer Society gave this bit of more cheerful news in its grim picture of the statistical relation between lung cancer and tobacco.

The report was given by Drs. E. Cuyler Hammond and Daniel Horn at the opening meeting of the American Medical Association in Atlantic City, N. J. It covers the first 32 months of study of the smoking habits and fate of 188,000 white men between the ages of 50 and 70.

A total of 8,105 of the men were reported to have died up to November 1, 1954. Of these, 168 cases proved by tissue study to be bronchogenic cancer. That is the kind of lung cancer that starts in the breathing tubes in the lung and is the commonest kind of lung cancer.

Among the 168 lung cases, the death rate among those who smoked two packs a day of cigarettes was about 90 times as high as it was for those who had never smoked. Only two bronchogenic cancer cases were found among those who were non-smokers. . . .

Cigar smokers apparently run no risk of lung cancer. Pipe smokers do, but to a far less degree than cigarette smokers.

Lung cancer death rates are high among cigarette smokers and low among non-smokers regardless of whether they live in rural or urban areas.

*Reprinted by permission from Science News Letter June 18, 1955, p. 387.
MAY 1956

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ALLIE HOWE

Editor



Cook pot roast slowly, adding half cups of water only as needed.



Zina Young
Card Brown

Cooking For Happiness With Zina Brown

THERE WAS a spirit of spring in Zina Brown's home the day I walked in—sunshine streamed through the big living room window and radiated from her face. Certainly the sweet warmth, contentedness, and peace that emanated from her are some of the same attributes that have brought joy to her family and have won so many friends.

A little excitement crept into her voice and a sprinkle of laughter colored her reminiscences of times when the children were home. This same spirit probably shone in her face when but a girl, for after seeing twelve-year-old Zina Young Card in her ringlets, young Hugh B. Brown told his mother, "She's the girl I'm going to marry." And so it was, and that same spirit of joy has taken

nourishing root during their forty-eight years together. It is a joy that comes from a deep spiritual understanding—a sustaining power for them in times of uncertainty, trial, and deepening sorrow. It is that joy which brings the sunshine into their home.

Zina Young Card Brown was born in Cardston, Alberta, Canada, and has lived there, in Great Britain, and in various places in the United States, and believes she has made her final home in Salt Lake City since Elder Brown's call as an Assistant to the Council of the Twelve. She chuckled a bit as she spoke of the ten homes they have bought and sold. A number of these moves have been occasioned by callings in the Church. "And each home has been a joyous challenge," she explained.

Their call to preside over the British Mission came in 1937, but with the outbreak of war in September 1939, Sister Brown and the children returned home. Brother Brown sailed home only after the affairs of the mission were in good hands and all missionaries were returned safely. Then in 1944 the Browns were called to return to this mission. Inasmuch as the war was still in progress, Sister Brown was unable to sail until 1945.

More moving was in store for Sister Brown, for after release from the mission, her husband was requested to join the BYU staff. This he did until 1950, and by 1953 this traveling pair returned to her native Canada where they expected to remain for a number of years. But then the call to the as-

(Continued on page 358)

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Know Your LDS Cooks

(Continued from page 356)

sistantship came, and they returned to Salt Lake City. Now that Sister Brown is settled in this, her eleventh home, she feels it will be her last.

From these many experiences, our cook for this month only recounts blessings, and many of these are choice friendships. An attestant to this is a handsome sterling silver bowl resting atop her baby grand piano. It reads: *A token of great love from the British Mission to President and Sister Hugh B. Brown, May 1946.*

Because Elder Brown is such an imposing individual, one would almost believe that the daintiness of the home decor would be attributed to Sister Brown. But she explains: "Several of my beautiful Royal Doulton figurines are gifts from my sweetheart. And during the World War I, when in England, he sent me my cherished Wedgwood tea set." The set is a pattern and quality that would thrill any collector. These choice gifts and others reveal Elder Brown's sensitivity to the beautiful. To visit in their home is to recognize a reflection of a husband and wife experiencing a great sharing.

There are other interesting and cherished pieces in their home. Each has its story and has brought its share of happiness. A further evidence of the Browns' enjoyment of the beautiful is the landscaping and spacious garden surrounding their home, colored this spring with from two thousand to three thousand tulips.

Of interest also is a statue which belonged to her grandfather, Brigham Young. Throughout the home are special mementos and pictures of the children of whom she speaks with a controlled pride, and yet her deep appreciation and love for all eight is very evident: Zina Brown; Zola B. Hodson, LaJune B. Munk, Mary B. Firmage, Hugh C. Brown (an RAF pilot lost over the North Sea during World War II), Dr. Charles Manley Brown of the staff of the University of Southern California; Margaret B. Jorgensen, and Carol B. Bunker.

"When we used to sit down to dinner together," remembered Sister Brown with a sparkle in her eye, "there was quite a group of us—ten in all—and with a family like that I had to serve big, nourishing meals. Of necessity we weren't very fancy, so I'm just a 'plain Jane cook.'" But with all her claim to "plain Janery,"

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listening to Sister Brown discuss foods and food preparation, one learns that it is the little things she does to the everyday foods which give delight to meals. After some prodding, our cook finally confessed, "I felt that my supreme compliment was when my husband said the food tasted like his mother's." And Grandma Brown, we learned, was a very good cook.

It was almost as if Sister Brown reached back over the years as she recalled that the children's favorite dinner was a fruit salad, savory rump roast or pot roast, fluffy mashed potatoes, rich brown gravy, buttered carrots and peas or green beans, baking powder biscuits, Grandma Brown's Spanish pickles, celery, maple walnut ice cream, and a choice of two cakes from one basic recipe.

Tips on Meat, Potatoes, and Gravy

"I feel that a good roast is essential for good gravy, so I choose my meat carefully and cook in a good, heavy pan which can be well-covered. My favorite is a heavy aluminum." And to these two basic suggestions, Sister Brown adds: "Brown the meat carefully on all sides, seasoning with onion salt and a bit of garlic salt as you do so. If the meat is lean, add a little shortening to the pan for easier and more even browning." She adds a good-sized bay leaf when it first begins to simmer and adds no water at first. "Then," Sister Brown suggests, "as necessary add about one-half cup at a time, just enough to keep the meat from sticking. Keep the pan covered the entire time and simmer over low heat." She cooks her roasts one hour to the pound.

The basic potatoes are also "extra" on the Browns' table because they are well-mashed before the warmed milk and melted butter are added. Then they are given an extra beating by a well-managed wooden spoon. With this extra air whipped into them, the potatoes are temptingly light and fluffy, ready to be topped by luscious gravy.

That rich, brown gravy is attributed to good meat, proper roasting, never using plain water, and, of course, thoughtful experience. "Always use any potato and carrot water available to make your gravy," our self-called "plain Jane cook" advises. "Never make gravy with plain water." Following this procedure, Sister Brown does not have to use an artificial gravy browning.

(Continued on following page)

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Know Your LDS Cooks

(Continued from preceding page)
Fruit Salad Dressing

- ½ cup corn starch
- ¾ cup cold water
- Stir well and add to
- 2 cups boiling water
- ½ teaspoon salt.
- Add
- ¾ cup sugar
- and stir well. Remove from heat and cool to tepid. Then add
- juice of 2 lemons
- juice of 2 oranges
- ½ cup pineapple juice
- grated rind of 1 orange

Mix well and bottle for future use. When using it should be room temperature before adding

- ½ pint cream, whipped until it stands up
- ½ teaspoon vanilla
- 2 tablespoons sugar

When ready to serve, add bulk for bulk of whipped cream and salad dressing. This will guarantee a dressing that will not run.

Grandma Brown's Spanish Pickles

- 8 quarts green tomatoes
- 8 quarts Spanish onions
- 2 cups brown sugar
- 2 quarts cider vinegar
- 1 teaspoon mustard seed
- 1 teaspoon celery seed
- 2 tablespoons whole peppers
- 2 tablespoons cloves
- 1 tablespoon allspice
- 2 tablespoons cinnamon or several sticks of cinnamon broken up
- 2 large green peppers, finely cut
- 2 large ripe peppers, finely cut (not red peppers that are dried)

Tomatoes and onions are to be measured after slicing. Place sliced tomatoes in a large pan in layers, salting (not too liberally) after each layer is added. Do the same with the onions, and let both the pan of onions and the pan of tomatoes stand over night. Drain off all liquid before proceeding the next day.

Add spices and sugar to vinegar, and then add chopped peppers and bring all to a boil. In a large kettle place alternating layers of onions and tomatoes. Pour vinegar mixture over these and bring to a boil. Reduce heat and simmer for thirty minutes, or until tender but not soft. Bottle while hot, and seal.

These are best when cooked in two separate kettles so that the slight stirring or lifting of the vegetables to allow spices and vinegar to distribute evenly will not break the vegetables

THE IMPROVEMENT ERA

E specially for your . . .



Hotel Utah Max Carpenter, Manager

and cause them to become unsightly. Water may be added to the vinegar if it is too strong. These pickles should not be too tart, but should be slightly sweet and mild.

This is a recipe that has been passed down from generation to generation, and is so good it will probably become a family tradition for years to come.

SISTER BROWN has found in a large family where tastes differ it is best to use a basic cake recipe, divide it, make adaptations, and then serve to the satisfaction of all. Three variations are suggested here.

Basic Cake Recipe

(All measurements level unless otherwise indicated.)

- 2 cups white sugar
- 1 cup unsalted shortening
- 3 cups flour
- 1 teaspoon salt
- (less if butter or margarine are used)
- 3 teaspoons baking powder
- 1 teaspoon baking soda
- 1 teaspoon vanilla
- 3 large or 4 small eggs
- 1 cup buttermilk
- 1 cup sweet milk

Cream well the sugar and shortening; then add, one at a time, the unbeaten eggs, stirring vigorously after each. Then add the buttermilk and milk alternately with flour, soda, and baking powder mixture, and beat well. Flavor with vanilla and bake for 30 minutes at 400° F. oven. Top with orange icing of grated rind of one orange, two cups powdered sugar. Add enough orange juice to the sugar to make it of spreading consistency. This is usually one large orange. Add rind to juice. If half of plain cake batter is used, it is better baked in two layers.

VARIATION 1

If two different cakes are desired, the mixture should be divided. To half of the batter add a cocoa syrup made from $\frac{2}{3}$ cup water; $\frac{1}{3}$ teaspoon baking soda; 4 well-rounded tablespoons cocoa, and mix water and cocoa and stir well while it cooks. Cook until smooth and thickened. To this add baking soda. Stir well and mix into cake batter. Chopped walnuts may be added if desired.

For chocolate icing, mix together in a saucepan two cups powdered sugar, $\frac{1}{2}$ squares grated chocolate, lump of butter the size of two walnuts, three tablespoons of cream or milk, and one teaspoon imitation vanilla. Place over medium heat and stir constantly until smooth and just beginning to bubble. Remove from heat and beat until of spreading consistency. Sufficient for two eight inch layers. If desired, whip

(Concluded on following page)

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KNOW YOUR LDS COOKS

(Concluded from preceding page)

thirty-six tiny salad marshmallows into icing while it is hot.

VARIATION 2

For a spice cake simply add desired spices to the dry ingredients and sift with the flour. Sister Brown spices the complete recipe with 2 rounded teaspoons cinnamon, 1 teaspoon nutmeg, and $\frac{1}{2}$ teaspoon cloves.

Meat Loaf

(All measurements level unless otherwise indicated)

- 3 pounds ground beef
- $1\frac{1}{2}$ cups quick oats
- 2 eggs
- $\frac{3}{4}$ cup milk

Add milk to beaten eggs and pour over oats and let stand during balance of preparation time. To the meat add the following and mix into the meat with the hands:

- 2 teaspoons salt
- 1 teaspoon savor salt
- $\frac{1}{3}$ teaspoon garlic salt

Sprinkle these spices over meat and add

- 1 cup finely diced green pepper
- 2 cups diced celery
- 1 large onion, diced, or 2 medium onions

Combine this meat mixture with the oats that will have absorbed the egg and milk. When all is well-blended,

add $\frac{3}{4}$ bottle of tomato catsup.

This, too, will be worked in with the hands as well as spoon in order that it is blended evenly. Divide the mixture and pour into two greased loaf pans. Save out enough catsup to spread thin layer over the top of the loaves. Bake 1 to $1\frac{1}{4}$ hours in a medium hot oven at 375° F. When baked, drain the excess fat from each pan. If only one loaf is desired, the second pan may be tightly wrapped in foil and refrigerated for a week.

With humble pride the Browns glow as they speak of their twenty-four grandchildren, two of whom are named Zina, thus making five generations of Zina Young, for so were named Sister Brown's mother and her grandmother, a wife of Brigham Young. In addition to their immediate family, they feel they have great posterity in their numerous missionary sons and daughters and their children. As Sister Brown explains, "There is a special bond experienced between one another in the mission field, and this bond has bound our mission family to our hearts."

For an aggregate of twenty-five years Sister Brown served on the MIA stake board in Canada, and on the Relief Society stake board of the Granite Stake in Salt Lake City. Her other assignments have been too many to mention, and each Tuesday she hurries to Relief Society in her own Garden Park Ward. She left us with a little parting assurance: "We have all enjoyed a good sense of humor which we feel has made a real contribution to our happiness in the home."

The Family

FOOD STORAGE PLAN

IF YOU HAD BEEN one of the fortunate families on high ground at the time of the Yuba City flood in California (see March ERA, 1956) would you have had enough extra food on hand to feed the many homeless brothers and sisters who might have sought refuge in your home? Would you have been prepared to offer the necessary help that your heart yearned to give, or would your larder have been merely enough for your own family for a week? Would you have had sufficient in the cupboard to care for your own family when all source of food supply was gone?

You would have been able to meet

each situation if you had had in your home the year's supply of food the Church has advocated for every LDS family. What a happy satisfaction would have been yours to be able to help where help was needed!

But the supply of food the Church welfare committee recommends every family have in store is not for emergency use only. It is a practical principle that many thinking people have practised for generations past, for aside from outside havoc there is always the possibility that the wage earner in a home may be unemployed, may be injured and unable to work, or that some other unfortunate circumstances may arise. Being

THE IMPROVEMENT ERA

prepared for the unexpected is a precaution worth practicing and a sound family economy plan.

The principle of at least one year's supply is all that the General Authorities advocate. Because storage conditions vary in many corners of the Church, the counsel of the brethren is that each family store for its own needs as it deems practical, but the family should endeavor to have a supply of food, clothing, bedding, and, if possible, fuel to meet at least a year's need. However, the general welfare committee suggests that wheat be included as a basic item. The official committee bulletin, with wheat storage recommendations, is reprinted on page 365.



—Photo by Harold M. Lambert

Is your child protected by adequate food storage?

Regardless of the food stored, wisdom would suggest that the storage should be constantly used and refreshed on a rotation basis. In time foods will spoil or lose some of their nutritional value. Canned foods, such as peas, corn, string beans, peaches, pears, apricots, and meats can be stored safely from one to three years, if kept at a cool, even temperature. Fruit with pits, such as cherries and plums, should not be stored longer than one year.

Potatoes, carrots, and turnips can be stored each season in cool cellars with dirt floors or in properly ventilated pits. The Department of Agriculture or the various state agricultural colleges will furnish upon request detailed information as to the storage of root vegetables and other items.

Each family, in meeting its own

(Continued on following page)



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AT YOUR GROCERS

The Family Food Storage Plan

(Continued from preceding page)

storage needs, should consider the number in each family, the ages and needs of each age, the physical condition of each family member, and the family's eating habits. Of course, careful attention and consideration should be given to basic nutrients and foods necessary to maintain good health. *The Relief Society Welfare Handbook* contains a food guide which indicates these needs. Any ward or stake Relief Society president will make this available for study. This may be a valuable aid to each family in its storage planning.

It is easy to assume that the Church welfare program could meet any emergency or need that may arise, but a little logical thinking would expose the fallacy of such a belief. The program is established as an aid to those who have no way of caring for themselves. In comparison to Church population, its facilities would be very limited in the event of a general need. If the capable people are providing for themselves, the supplies would have to be spread very thin. The welfare reserves are only as strong as the individual food and other storage in the homes.

In his April 1937 conference address urging the home storage and welfare program, President J. Reuben Clark, Jr., admonished:

"Let us avoid debt as we would avoid a plague; where we are now in debt, let us get out of debt—if not today, then tomorrow.

"Let us straitly and strictly live within our incomes and save a little.

"Let every head of every household see to it that he has on hand enough food and clothing, and, where possible, fuel also, for at least a year ahead. . . . Let every head of every household aim to own his own home, free from mortgage. Let every man who has a garden spot, garden it; every man who owns a farm, farm it.

"Let us again clothe ourselves with these proved sterling virtues—honesty, truthfulness, chastity, sobriety, temperance, industry and thrift; let us discard all covetousness and greed."

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WHEAT FOR STORAGE

Bulletin No. 13
Revised—5/1/52

ISSUED BY THE GENERAL CHURCH
WELFARE COMMITTEE

In the storing of wheat the following points should be kept in mind: 1. Kind or variety; 2. Grade; 3. Moisture; 4. Container; 5. Quantity; 6. Storage.

1. Variety: Dark Hard Winter Wheat (Turkey); Dark Hard Spring or Marquis Wheat.

2. Grade should be No. 2 or better (not less 58 pounds a bushel). Protein should be from 11.50 or 12.50 percent. Wheat should be cleaned for human consumption and free from smutt and foreign material.

3. Moisture content is most important. It is recommended that the moisture content be less than 10 percent. Insects are unable to reproduce in clean grain with a moisture of 9 percent or below.

4. Containers should be suitable to hold weight of grain, protect it from rodents and insects, and should be non-conductors of moisture. (Metal containers have been most satisfactory.)

5. Quantity will vary according to individual needs. An active person will require more than an inactive one. As a guide, from past experience, one year's requirement will vary from 70 pounds a year for a child to 300 pounds for an adult. (This refers only to bread, cereal, and other normal requirements. If circumstances cause wheat and wheat products to become the principal diet, the amount required for an individual would be proportionally increased.)

6. Storage—Wheat will keep indefinitely if properly stored in a cool dry place with moisture under 10 percent. It should be free from any foreign materials, especially those which have odors (kerosene, onions, petroleum products, etc.). If wheat is stored for more than one year, it should be turned and aerated at least twice a year. Wheat can be cleaned by screening it over a hand sieve made of screen similar to wire door screen. The most successful storage has resulted from stock rotation, using old wheat first and replacing it with new wheat at harvest season.

MAY 1956



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THE STORY OF BYU LEADERSHIP WEEK

(Continued from page 312)

of study were music, Florence Jepsen Madsen; pageantry, Elbert H. Eastmond; public speaking and dramatic art, T. Earl Pardoe; clerical work, Edward H. Holt; homemaking, Ethel Cutler. President Thomas N. Taylor of the Utah Stake, which included the areas of Springville and Provo at that time, organized study for priesthood quorum workers. Former university president George H. Brimhall conducted the missionary work classes.

Excerpts from a letter from Lowry Nelson to T. Earl Pardoe many years later, recapture somewhat the spirit and enthusiasm of the first Leadership Week: "As I look back on those days I wonder at the amount of effort that the faculty was willing to put into this undertaking. Harrison R. Merrill, Kiefer Sauls, and I stayed up every night until the wee hours of the morning getting out a mimeographed newspaper which we called the *Daily Leader*. You yourself were putting on plays; the orchestra, the band, the choruses were practising like mad for their annual concerts during Leadership Week. Great days they were! . . . The attendance at the first week was quite literally overwhelming."

The first Leadership Week was a great success, with Latter-day Saints coming from many areas, mostly Utah and Idaho. People were housed with residents of Provo and surrounding settlements. So much had the program grown in favor and value to the Church that by 1955 there were 196 stakes and 19 missions represented.

Credit for initiating this vast and far-reaching program of the Extension Division goes to President Franklin S. Harris, whose quick, alert mind, and strong administrative ability resulted in the success of the first venture. President Harris took his position as head of the university named after the second President of the Latter-day Saint Church, July 1, 1921, succeeding George H. Brimhall, who had been president since 1904. Two other Presidents, Benjamin Cluff and Karl G. Maeser, had preceded Elder Brimhall. Prior to going to the "Y," President Harris was director of the State Agricultural Experimental Station at the [Utah State] Agricultural College at Logan, Utah. At the time of the commencement of his adminis-

tration, there were 438 college students enrolled, in addition to the high school students.

President of the Church was Heber J. Grant, who also served as president of the Board of Trustees of the university. Thomas N. Taylor, then president of Utah Stake, headed the executive committee of the Board of Trustees, assisted by William J. Knight, his counselor in the stake presidency, and Stephen L. Chipman, Alpine Stake president.

The present-day program under President Ernest L. Wilkinson, follows the early pattern of Leadership Week except that it has been expanded each year and is now held in early summer rather than in January, providing an environment of spirituality and relaxation in the shadows of the Rockies overlooking the verdant and serene city of Provo. General Authorities are invited to speak at the assembly programs which are held each day throughout Leadership Week—giving thrilling addresses that inspire as well as clarify points of doctrine and give specific instructions to the patrons. Also, heads of the general boards give addresses and advice on Church activities.

In order to better focus the ideals of Leadership Week, an annual theme has been chosen, commencing in 1925 with "The Home Is the Heart of Civilization." Other themes selected in following years were "Your Community and What You Make It," "Our Times," "Character in the Modern World," "Building Zion Today," "Man's Quest for Joy," "Eternal Progression," and "The Truth Shall Make You Free." The theme that has been selected for the 1956 Leadership Week is "Widening Horizons."

The success of Leadership Week at Brigham Young University has led to the conducting of "baby leadership weeks" by other institutions in various parts of the West. In these assemblies there is a cooperation between Latter-day Saint stake officials and the university, with BYU faculty members in attendance and delivering many of the addresses.

From its enthusiastic and spirited but somewhat small beginning almost four decades ago, Leadership Week has continued to grow in both enrollment and in the number and variety of courses presented. Last year, 90% of all the stakes of the Church were represented, as well as almost half

THE IMPROVEMENT ERA

of the 42 missions. In 1955, there were 25 individuals who indicated that they had never missed a Leadership Week, while 42% attended for the first time last summer.

In accordance with Latter-day Saint concepts of service to one another, the faculty members donate their time without remuneration to provide high quality training for Leadership Week program, which this year will include over six hundred hours of instruction for those who are seeking the skills and knowledge available on campus to them.

The 33rd Annual Leadership Week will be held June 18-22 under the supervision of President Ernest L. Wilkinson, with Dr. Harold Glen Clark, director of the Extension Division, and Dr. Lynn M. Hilton, his assistant, as coordinators. Dr. Clark is known to many Latter-day Saints as the author of the popular book on Church organizations, *Millions of Meetings*. Among the features of this year's Leadership Week will be a flower show and fashion show, and departmental exhibits from many areas of the university as well as by off-campus governmental and business organizations. On-campus housing facilities will be provided this year for women guests, men guests, and married couples in various parts of the rapidly-expanding BYU housing areas. Off-campus locations are also available upon request. The cafeteria and snack bar will be prepared to serve Leadership Week patrons.

The curriculum has evolved somewhat in the past several years to include more and more subjects of an academic nature and thus avoid duplication of training functions set up within the official Church organizations. Among the highlights of the program this year will be "Genealogy Leadership," with Lynn McKinlay; "Your Boy in the Service," with W. Cleon Skousen; "How We Elect the President," with Richard Poll and Stewart Grow; "Art in Everyday Life," with Gerrit de Jong; "BYU Film Making," with Wetzel O. Whitaker; "Basketball Coaches Clinic," with Stan Watts; "Progress of Excavations in Book of Mormon Lands," with Wells Jakeman; "American Research Exercises," with Archibald F. Bennett, and a host of other subjects from varied fields of education.

Members of the General Authorities will be present to give high purpose and inspiration to this great festival of learning.

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Your Page and Ours

MIA MAIDS OF NAPLES WARD HONORED

THIRTEEN Mia Maids of Naples Ward, Uintah Stake, and their parents, met and tied their Rose Bouquet under the direction of their leader, Alta Duvall, who has tied the Rose Bouquet for the seventh consecutive year. Featured during the evening was a program of song, story, music, and dance, with each girl, their leader, the stake Mia Maid leader, Irva Huber, and Bishop DeMar Duvall, taking part. Eleven of the girls have earned Mia Joys and individual awards. Left to right: Janna O. Haslem, Ilene Karren, Norma Rodeback, Aloah Harrison, DeAnne Haws, Sharon Wilson, Gloria McLean, Alta Duvall, leader; Lorraine Neilson, Gladys R. Peterson, Myrna Anderson, Betty Richards, Lorna Southam, and Delora Clark.



APO, New York

Dear Editors:

I RECEIVED THE IMPROVEMENT ERA from the fellows back home for a Christmas gift.

I really enjoy reading it. It gives great spiritual feeling when I read it. I liked the report on Europe, by Spencer W. Kimball,

and I also enjoyed "The Worthy Saints of Europe," by Thomas E. McKay, in the December issue.

It is mighty lonely over here in Europe and THE IMPROVEMENT ERA helps a lot.

May the Lord bless you always.

Sincerely,
/s/ Pvt. Donald J. Capson

Rosario, Argentina

Dear Editors,

IT WAS a very real joy to receive THE IMPROVEMENT ERA that you sent me.

I have read it almost from cover to cover and have enjoyed it very much indeed.

Apart from being a pleasant-to-read magazine, it is very useful and instructive.

I think it is exactly the kind of magazine I have always longed for. Thank you very much for it.

Sincerely yours,
/s/ Benito Misano

Cave Creek, Arizona

Dear Improvement Era:

WILL you allow a former member of the YLMIA [now YWMIA] —back in 1914 and 15 when I was the only non-LDS member in a town with a four-teacher school in which I was the first and second grade teacher—subscribe to THE IMPROVEMENT ERA? (beginning with Nov.) I understand Richard L. Evans' "Spoken Word" for each month are in it. He has been one of my favorite speakers for more than twenty-five years, ever since the Tabernacle program came over NBC. I cannot always catch the program over KSL—my favorite station, so this is the best way to be sure to get his talks. [This program began on NBC in 1929, but has been on CBS since September 4, 1932.—Ed.]

My first year of the thirty-one I have taught was forty-one years ago at Taylor, Arizona where I was the only non-Mormon. There I sang in the choir and joined the YLMIA. I still have friends there.

Sincerely yours,
(Mrs) Elsie V. Linn

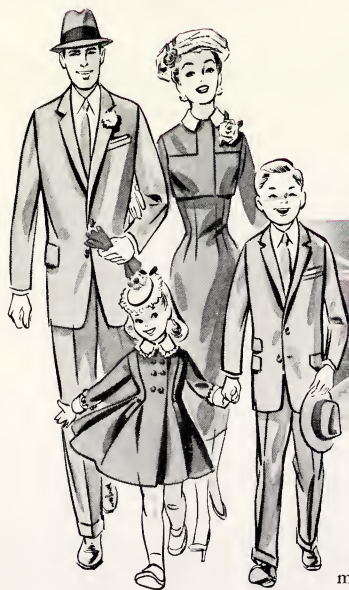


MISSIONARIES OF EAST LONG BEACH STAKE

DURING 1955 the missionary program in the East Long Beach (California) Stake had many accomplishments. Each missionary (and the mission averaged sixty-three missionaries each month during the year) spent an average of 33.6 hours each month. His meetings averaged 8.1. The 134 baptisms in the stake mission during 1955 averaged 2.12 for each missionary. The picture was taken at a mission conference held at the stake center last January. From left to right in the front row are Stake President Max A. Bryan, Elder Raymond R. Linford of the high council, who is mission representative, and Mission President Jack Calder, Jr.

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